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CHARITY ORGANIZATION IN CITIES.\*

THE principles of Charity Organization are as old as the mutual needs and mutual obligations of society. Its history as a recognized department of work is short but significant. Hardly more than a quarter of a century has elapsed since, from certain results of the devoted work of Ozanam in

[This initial number of Volume II. of the CHARITIES REVIEW is devoted entirely to the discussions of problems with which the Charity Organization Societies in this country are peculiarly concerned, and in which every church, every relief-giving society, every citizen who has a heart for his neighbor's welfare should be interested. The papers herein contained were read at the Charity Organization general and sectional meetings held during the sessions of the Nineteenth National Conference of Charities and Correction in Denver, June 25th to June 29th, 1892, and, with the discussions stimulated by these papers, are the record of the observations and opinions of specialists in the field of practical philanthropy.

Five special sittings of this section, in addition to one general session, were devoted to these discussions. At the latter the subject of Charity Organization in cities was considered, and at the former the topics named

\* Address of the chairman of the Committee on Charity Organization of the National Conference, Mr. George B. Buzelle, of Brooklyn.

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Paris, of the bold and vigorously executed plan of Dr. Chalmers at the West Port of Edinburgh, of the personal service and the life of Edward Denison in the East of London, of the well-known municipal plan in Elberfeld, of the much older plan tested in Hamburg, and of other studies, work and experiments widely separated in place and scope, the deductions and combinations were made in which was the initiative of the Charity Organization movement.

This is its brief history. Now there is before us and on either hand a field so vast that for geographical knowledge of it one needs to use the utmost reach of rail and wire and keel. Morally the field is broader yet. Wherever a sincere spirit of inquiry has arisen, asking for light upon one's duty to one's neighbor; wherever a cold type of benevolence "stands off" its beneficiary across a glacial expanse; wherever a bevy of school girls with emotions excited by their first knowledge of poverty, and with hands filled with money by fond parents, make haste to put into the jaws of vicious misery that which it feeds upon, and in disappointment and terror see the monster grow thereby; wherever baseless schemes of relief are exploited; wherever is found the deepest and foulest depth in which human lives are; wherever poverty or riches have done their worst—there is the field of work for the forces developed, organized, trained and directed in Charity Organization. The mere extent of the field of work would be overwhelming were it not a field occupied and to be occupied by *organized* work.

More important than the view of the extent of the field, and were discussed in the order here followed: At the first special session, "Co-operation in the Work of Charity"; at the second, "Relief in Work"; at the third, "The Education of the Friendly Visitor"; at the fourth, "The Friendly Visitor's Opportunity"; at the fifth, "How can I as a Friendly Visitor, best apply efforts to aid in improving the home and home influence?"

To the arrangement and intelligent direction of these sessions by the chairman, Mr. George B. Buzelle, of Brooklyn, their success is in large measure due, and the Editor hereby begs to make acknowledgment of the assistance received from Mr. Buzelle in preparing this matter for the readers of the REVIEW. He is also indebted to Mr. Eli W. Blake, Jr., of Providence, R. I., and to Miss M. J. Moore, of the Buffalo Charity Organization Society, for their excellent reports of the informal discussion.—Ed.]

not less impressive, is the view of the existing conditions to which the work must be adjusted. These conditions demand and must have thorough study. There is time here for no more than a brief and partial survey.

Some of the conditions of our work are behind the age. It is necessary still to go on uttering and repeating truths which ought to have been recognized as truisms long ago. There are occasions yet where it is necessary to spend time in insisting, with words of one syllable, that charity is more than food or clothes.

There is reason to fear that some sins in the use of our most holy things remain to be identified and renounced. It is often necessary still to excite the grief and reproaches of lavish, heedless givers whose idols have been shattered by inexorable fact. Our large endowment in the curses of those whose schemes of fraud and cruelty are thwarted is still increasing.

Some of the conditions which mar our field of work are anachronisms, left behind in the progress of enlightenment, until, among the issues which belong to our day, they are as discordantly out of place as a winged reptile out of paleozoic ages would be among the birds that sing in our June mornings.

In almost any community cultured but arid souls and souls consciously or unconsciously starving for cultivation, are neighbors, and are perishing because prevented by an artificial insulation from giving each what the other needs.

The fact still remains that members of the human family in distress, reaching out their hands to other members of the family for help, are denied the help they need. They are offered a dole and in the name of Charity are directed downward.

The fact that at the centres of our civilization men and women are living in unprevented pauperism, that in an atmosphere morally and physically pestilential children are born to them and die as a candle goes out when dropped into a sewer or live to become old in sin while they are babies, is a fact which carries more than its own intrinsic shame because it is

only possible for the fact to exist while the representatives of refinement and culture and religion hold the attitude and do the things which make its existence possible.

These facts and others like them are still found in portions of our field of work. To deal with such facts can any policy be too aggressive? Can any measures be too prompt? Can any enlightenment be too vivid?

And yet the present is not like the past. There has been progress—the healthful, vigorous progress achieved under unsparing criticism and the severe tests of actual work. Both at home and abroad\* the principles which underlie our work are more generally and more clearly understood and accepted as a basis of action. The distinction between the emotion which is gratified by thoughtless giving of mere outside things and the beneficence which does not spare one's very self in giving, is more clearly seen and more sharply accentuated.

If it be true that the division line along which the domain of want marches, the domain of riches, is the historic danger line of society across which, back and forth, men have waged the bloodiest warfare, it is also true that to-day along this line our work has double promise, among those on both sides of the line. If it be true that this line still marks the lurking-place of the gravest dangers which menace society, it is also true that along this line a clearly-marked opportunity is developing for the work of Charity Organization, the work which, in the hands of the Friendly Visitor, removes the sting and the menace from animosities between man and man and between classes of men.

Of those who hold in trust the largest possessions of wealth and the larger possessions of heart and intellect, some have found the grace of their stewardship. Of those whose degradation seemed most hopeless, some have grasped the hand extended for their uplifting. The social chasm between the rich and the poor has, in places, here and there, ceased to be

\* A most interesting experiment is that of the Society "l'Assistance par le Travail," in Marseilles, which in the past fifteen months has had in successful operation a system of relief through work, following closely the methods previously elaborated in this country. Some features of Gen. Booth's work in London afford a similar illustration.



impassable, and has become a smiling valley fit for habitation. The disheartening, vast, dead level to which the squalid poverty of the great cities had settled has been broken by the external signs of renovated lives.

The thought and care and devoted service given in previous years by those who are still with us and by those who have passed beyond our horizon, are coming to their fruition now. They are represented in that interest in social problems which is now so moving almost all civilized peoples that our time is taking its place in history as the time of social awakening. Never before, probably, was there so great an evolution of benevolent schemes and efforts, earnest, unregulated, dangerous, hopeful. The interests at stake were never greater and were never before so critically placed between hopeful and disastrous possibilities.

What is to be the outcome? The Charity Organization movement has been a leading force in rousing this activity, and it is within the scope of the Charity Organization movement to determine the outcome. Some of the present requirements of our work are definite and imperative.

Foremost of all is the need of enlisting the service of the best and strongest men and women as Friendly Visitors; vigor of intellect, warmth of heart, devotion, have in the work of the Friendly Visitor an advantage which does not exist in other relations. Through want and pain and sorrow and crime, unmeasured opportunity has been made ready. Charity Organization introduces the beneficent worker to the particular work which is adapted to his ability. Every sound motive, whether personal or social, economic, humane, or religious, urges the doing of this work. To enlist and train and direct the Friendly Visitor is the high calling of Charity Organization. Unused opportunities call daily for more workers.

At the earlier stages of development Charity Organization was largely, perhaps inevitably, occupied with material issues, such as discrimination and economy in the administration of material relief. Attention to these is still necessary, but they are disposed of by aid of ordinary business ability in ordinary methods of business. But the mere economy of material

relief is worthy of only an infinitesimal part of the thought and care and effort, for lack of which the highest interests suffer and the ready harvest of noblest results is ungathered. Material relief in any of its phases is chiefly significant because of its connection with higher interests. The time has now come for the recognition of the real problem as essentially, in the broad sense, spiritual not physical and solvable only by spiritual agencies.

There is need to enforce the truth that the time of the doctrinaire and the theorist has passed. We have come to the time of service, of the living earnestness, of the intensity of real work for the real object.

It was meet that our experiment should be tried "in a modest and tentative spirit." Our experiment has been tried, and tried with heavy odds against it. It has been found to answer its purpose. It has succeeded. The principles of Charity Organization have been equal to all the strain of actual service, both reasonable and unreasoning. The methods generally adopted are those which have been proved to be sound. The means, facilities and expedients devised and generally used are those which use has shown to be helpful to the worker and to expedite the work. It is now time for the courage of conviction to be reinforced by the courage of experience.

Our work requires a more thorough diagnosis of morbid social conditions now existing. It requires the dissemination of the clear, exhaustive and systematized knowledge which constitutes the science of charity.

It is time for the recognition and development of the art of charitable work—among liberal arts the most liberal, of fine arts the most exactly fine—in which is scope for all the old Greek instinct for perfectness in detail, for the most acute discrimination of intricate conditions, for the most vigorous conception of ideals. This art demands of all its learners a warm and devoted loyalty. The science and the art of charitable work demand the utmost intensity of faithful study.

There is need of enthusiasm which springs from a deep-hearted beneficence, intensified and made enduring by an intelligent purpose, toned and directed by a vigorous moral sense

—enthusiasm which shall be, as Goethe puts it, “a mighty spiritual force.”

And yet, humiliating as the fact is, we need warning against losing sight of the patient while dealing with his disorders. One is interested in a purely scientific study of pauperism as a morbid development. Another has a purely subjective interest in pauperism, an interest limited to a pain before and a flutter of pleased emotion after giving a dole. Too many are interested in pauperism, but not in the pauper. There is need of the keenest scientific study of the morbid conditions with which we are in contact ; but the point and use of such study is to serve a distinct purpose, to remove or prevent those conditions. There is need of the emotional response to the appeal of want ; but such response is abortive or worse unless it be unselfishly directed to the want itself.

The unit of Charity Organization is the work of the individual friend of the poor, and we are, therefore, to so study the force of each individual worker and the particular work to be done that there may be prepared a more accurate and sensitive adjustment of work to working force.

While Charity Organization is a return to principles which have been contemporaneous with human experience through the ages, and which have shaped the best of human endeavor, it is also true that these principles must be learned anew by each worker for his fellow-men, and must be wrought anew into his own particular work. Hence the study and the teaching of these principles is part of the continuous work of Charity Organization.

We should devise better facilities for converging upon any part of the great problem, whether local or general, the best thought and effort of trained workers in our own country and in all countries, supported by the best resources which have anywhere been discovered or constructed.

The processes of analysis, combination and elimination must go on. Hurtful repetition in work will be made known and removed. Now and again the worker will come to a neglected desolation not covered by existing organizations. But the motive of Charity Organization is Charity ; and Charity re-

quires of us this especially, that we find out unused or misused beneficent agencies and put them to use where they are needed, and, having done this, attempt the construction of what may still be wanting in the ideal system under which the fittest help shall be available to each who needs it.

For the promotion of these and kindred objects we have assembled. We join here—and we are glad to join—in “the hymn of human progress.” But we are here for work; to study together questions which we have individually found too hard for us; to work out together ways in which our effort may be more effectively applied; to contribute each of his own experience to the common fund; to give and take suggestions to be wrought out in our local fields; to learn how each of us may help his brother more wisely, more firmly and more tenderly.

The problem with which we are in contact is not a problem of a charitable society or a school of ethics; it is a problem of beneficence. It is not a problem of a class; it is a problem of the community. It is not a problem of a sect; it is a problem of religion. It concerns not only a section or a party, it includes our whole country, the whole human family. And yet in the final analysis it is an individual, personal problem. Its solution rests with myself and my neighbor.

#### THE IDEAL OF THE CHARITY WORKER.

THERE are certain things that all wise workers in Charity Organization are agreed upon.

It is well for us to stop for a moment and recall them, because we find that in all this work we are bound to go back to fundamental principles.

Indiscriminate almsgiving is a crime against society. It is opposed to the divine order. It saps the very foundation of the self-respecting home. It destroys the best element of true society. It destroys citizenship and those active powers

\*Address by President William F. Slocum of Colorado College.

of the human soul that put it in sympathy with the divine ideal. We are agreed that duplicate dole-giving is wrong. We are also agreed that almsgiving, while it may in a way express charity, has not the essence of charity. We are also agreed in recognizing that pauperism is a disease, that it should be destroyed, and that whatsoever helps to develop this disease is wrong.

But, as we come to discuss these evils, we realize, as practical workers, that we are dealing too often with the negative side of the question merely. I am sure that many lose their enthusiasm, their power as workers, because they deal with the negative side alone of true charity work. I was delighted to-night by the emphasis given in the paper just read to the idea that we are really working for humanity. There was, to my mind, a ring in that that led us to the positive ideal necessary to perfect work, and that is far beyond the negative conception that so often controls us.

We must recognize that there is a certain amount of work that necessarily has a negative bearing, but is only preliminary to positive work. It is destructive of that which is false, in order that what is positive and true may be wrought. For example, it is necessary sometimes to destroy what is a home only in name.

In our experience in Baltimore it became necessary to secure legislation to enable us to destroy what was falsely called a home. Sometimes one or sometimes both of the parents were given over to drink, and were paupers upon the community. It was the duty of the charity worker and of the State to take the children out of their environment, and place them where they might receive the influences that would make them true citizens.

In all this it is all-important that we remember we are dealing with the individual as an individual. The work does not centre so much in us who are doing the work as it centres in the individuals for whom we are working and in whom we are seeking to develop that which is noblest and best.

All charitable effort will fail, it will lose its power and enthusiasm when practical work is undertaken, unless, reaching

the life of the individual, it lays hold of him, saying, "Here is a child of God, who has within him noble possibilities; and my work is to bring into expression all these possibilities that are there." It is in line with this thought that I want to discuss our question to-night. It is the work of every one of us, if we are trying to carry out the divine idea of charity, to seek to develop the possibilities in man's soul and bring him into a realization of them.

How are we to do this? There is such a practical side to our work that we feel the tendency to study charitable work on this side alone; and we need to be careful lest, in our discussion of these questions, we forget that we must be idealists. He who has no ideal is superficial, running hither and thither, and his life without useful result. But he who bears an earnest, distinct ideal to his work is the one who will solve the problem of modern charitable work.

We have said that we must try to develop the possibilities that lie within the individual. How is this to be done? I see four lines in which it should be attempted.

As far as possible, the individual must be placed in the best of all institutions, the home, so that he may realize the ideal of a home.

Let us illustrate. I once knew of a home where the mother was weak, foolish, and ignorant, the father dissipated, and becoming increasingly so because of the wretched condition of the home; the children growing up homeless, leading weak, indifferent lives. An active, noble woman, large-souled, clear-eyed, went into that home, secured that mother's interest, and made her her friend. She showed the mother how to make bread, showed her the relation that home-making, good, regular meals, and a well-set, neat table bore to the true home. She showed the relation between cleanly children and the ideal home; and then, for the first time in the experience of that poor, ignorant woman, she saw, through the wisdom of that friendly visitor, that there was a relation between poor bread, a dirty home, neglected children, irregular meals, and the habit of drunkenness. By and by it began to dawn on the husband, in that renewed home, that something new had

taken hold of him that led him away from his drunken habits and made a new man of him.

That good woman began with the home for the sake of the man, woman, and children who needed to be saved. We shall always enlarge the capacity of nobility, of earnestness, and of power in those for whom we work, as we put them into relation with the institution of the home and the best elements of human character which build it up.

Again, we have imperative duties to that other institution, society, of which each individual forms a part. When men and women congregate together for any purpose, in the slums or in palaces, in business or in the factory—wherever men and women come together, there is society. Now, in working for the individual, we must try to make him feel that his own life has a distinct relation to society. He must learn the full significance of any business relation ; that business is undertaken not simply for the sake of gaining money ; that business is a part of the economy of human life. When a man realizes that he is a part of this great human organization, that he can have something to give the world through an industrious, orderly, business life, his soul is awakened, and he becomes a man indeed. Or let him learn the significance of any meeting where consecrated people have come together to worship God or plan for the welfare of their fellow-men. As soon as he grasps the idea of such social relations he is much more of a man.

Once more we must awaken in the one for whom we work an idea of the privileges and obligations of citizenship. If he has been a pauper, he has thought of society only as the force that has power to punish him or to take care of him. But the moment he feels that he is a citizen, that it is possible he may be a factor in his country's welfare, then a new strength and nobility enter into his life, and his conception of manhood is broader and deeper.

It is not our work so much to condemn as to save ; and there is many a poor life to-night that we, as charity workers, ought to reach, that does not know in any degree the meaning of home, of society, or of human government.



In working for poor humanity we must also bring it to some conception of the divine order, teach it that there is a great purpose running through human life, and that each life may become a blessed force in the divine order.

I may make my meaning clearer by the use of an illustration of Hegel's, in his discussion of the part played by the institutions of civilized society in the development of the character of the individual. If there were a blackboard here, I would make a dot on it which should represent the *individual*, and then draw a circle around this which should be called *the home*, the institution which most closely touches the individual, and through which he finds the development of an important side of his character. And must we not say that, unless he come into a living relation to the home, he cannot know the full possibilities of his own soul?

Now we make another circle enclosing the first, which shall represent *society*, and add that, as the individual realizes what he owes to society, and what he may gain through the fulfilment of his obligations to society, he becomes so much the more a man. Again we draw a third circle around the other two, which we will call *government*. The individual must realize that he is a citizen; and, if he is to receive from society the blessing it has for him, he must give to it service and obedience. In other words, man does not find his true self until he comes into right relations to the State.

There is, however, one other circle to be drawn around all the others; and this we will call the divine order or economy. The perfect man is realized only as the individual awakens to this largest of all the relationships of human life, and in loving obedience to it perceives the relation it bears to all other institutions, and the claims it has upon him. As one gives himself to the largest ideals, he finds his own life. There is no profounder truth than that "he that would save his life shall lose it."

I desire to be no mere theorist. These truths come to me with force whenever I study charity work on its practical side. The gospel to-day is an applied science, and it is our duty to apply it with the greatest intelligence. Many of us are re-

peatedly discouraged by finding that enthusiasm grows cold, that we become formal in our work, and are drifting into the very mistakes that we hoped, in the beginning, never to make. I think it is because we do not start with an ideal that is high enough to call out our noblest and best activities. As you stand at the gate called Beautiful, the gate of the human soul, and put your hand into the hand of the poor man, pauperized in thought, in feeling, in belief, and, with the determination to save him, lift him up, saying, "Silver and gold have I none, but such as I have give I unto thee; stand on thy feet, and walk"—as you do this in the spirit of divine helpfulness, you have the power to become a true charity worker. We must give ourselves—not in sentimentalism, but with the profound sentiment of self-sacrifice, and yearning to bring the darkened lives into light.

The still, sad music of humanity is constantly within our hearing, but our souls do not hear it. The man who is to solve the problems of modern sociology must be a good man himself; he must have the power that lies in a right conception of home, the sentiment that makes noble society, the patriotism that makes statesmanship, love of country, and that larger ideal that brings him into sympathy with the best and noblest in all life. He must have an enlarged soul himself whose life and whose growth are in giving. The ministry of such a soul never fails to be a blessed one. Divine truths pass from it into human lives about it. It gives no dole; it gives of its very self.

The Holy Supper is kept, indeed,  
In whatso we share with another's need.  
Not what we give, but what we share,—  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and me.

## CHARITY ORGANIZATION AS AN EDUCATING FORCE.\*

YOUR chairman has asked me to say a few words on Charity Organization as an educating force. It is one of its most important functions to infuse into the community correct ideas of the proper treatment that should be adopted in helping the poor. So much of the "*help*,"—and Heaven forgive those who so sadly misconstrue the meaning of that word,—so much of the help extended to those who seek our aid in bearing their heavy burdens is hasty, ill-considered, perfunctory, sentimental, or emotional, that it is all-important that fixed principles of wise charity should be well diffused among the community.

There is only one standard by which you determine the measure of the kind of help required by the poor, and it is vital. It is that which is necessary to be done to put an individual or household in honest and respectable relations to society. The minimum is maintenance without any sort of begging. We must hold fast to this principle, because it is a chief article in the creed of Charity Organization. You will ask, "But can you make the blind or lame or aged or sick self-supporting?" And this goes right to the heart of the problem. Who is the best friend to the blind? The man who, for the asking, gives him a half-dollar on the street every few days, or Dr. S. G. Howe, who taught the sightless to read with raised letters, invented or discovered occupations by which they could maintain themselves, and opened to them busy, cheerful careers? A hundred years ago it was believed that nothing could be done for idiots but to put them in asylums, where they could be fed and clothed. Dr. Edward Seguin, with long and patient toil, found out how to train them so that he could efface their look of stupidity and guide their jerking limbs to movements of precision and skill. Who

\*Address delivered by Mr. Charles D. Kellogg, of New York, at the General Session on Charity Organization.

was their better friend, Seguin or the man that contributed to feed them in a Bedlam? Is the lady who sends cold victuals to a deaf and dumb beggar at the back gate doing a work like Dr. Gallaudet, who gave to mutes a sign language, and showed them how to be happy and independent with tools? I might go through the list of the special defective and dependent classes and show how loving and ingenious souls, who have done the most to lessen the gulf between the weak and the strong, have wrought on the principle of making the relation of the defective to society and industry as nearly like that of normal people as possible; and every success they have had has carried brightness, manliness, usefulness, independence and ambition to the unfortunate. Is not that better than giving money and soup and cold victuals? Now, Charity Organization principles ask us all, in some measure, to be Howes or Seguins or Gallaudets in adapting our charity to the deeper need of those whose wants appeal to our compassion, and not to be easy-going, self-pleasing, superficial dabbles with their troubles.

And this kind of work can be done as well for the vicious as for the defective classes. Read the records of Charles L. Brace, who sent forty thousand New York street waifs to homes in the West, and put manliness into the hearts of thousands of newsboys; of Mary Carpenter, who has done a like work in Liverpool; of Octavia Hill, whose firm insistence has turned filth-saturated courts in London into impressive scenes of cleanliness and sunlight, and converted rough boors and slattern women into patterns of neatness and sobriety; of Z. R. Rockway, who sends four out of five of the criminals coming under his control at Elmira back to useful upright lives in society. Or read again for yourselves the biographies of Edward Denison, Governor Macquairie, John Howard and Elizabeth Fry. No, our greatest trouble lies less in the incorrigibility of the vicious than in the incorrigibility of society, which has cast them out and will not consider how to rescue them; which gives them the contemptuous pity of almshouses and charity agents, but will not touch them with time or thought or moral purpose.

Social problems as yet are not so well understood that rules can be framed for dealing with all sorts and conditions of men; and they may never be, because they are constantly changing, so that each age brings its own difficulties. Here is one point where Charity Organization has a modest word to say. Any person or association which insists that our present methods are good enough is either very indifferent to the welfare of the poor or very conceited. Such a position is an assumption of information and wisdom which is well-nigh arrogant. Charity Organization insists on the reverse, imploring men and women to come together and search out what needs to be done; and it takes any and all measures to get them together. It is constantly publishing the best reflections and suggestions obtainable from the pens of persons experienced and well-informed in charitable enterprise. It invites conferences in its halls for the freest exchange of views by either critics or friends. It strives to establish communication between workers in all kinds of philanthropy. In its own cases of relief very seldom does any one of its agents attempt to decide alone on the course to be taken. Men and women *consult together* over every appeal for help, in order to get all the light and wisdom obtainable and to determine what it is best to do. We do not decide in advance either how much we shall do or what treatment we shall supply, but leave all questions open to the freest action, tending completely to emancipate a needy person from dependence.

It is charged against the "Charity Organization" system that a great deal of "red tape" is inevitable in all this conferring, investigating, and visiting; but it is not the case. "Red tape" is a very useful article in its place, and promotes efficiency and economy, when properly used. We all prefer to deal with a merchant or lawyer or doctor who does his business in a methodical, systematic manner, and generally find that intelligence and orderly ways go together in all avocations. Charity Organizationists use no more "red tape" than is necessary to arrive at a just understanding of the case under treatment, convinced that an inconsiderate, snap judgment is a mischievous and cruel species of charlatanism.

What it is so hard to get for the destitute and ignorant are personal kindnesses, even the alms of understanding, prudence, discretion, counsel, friendship. Enough money is already available for them, and needs only to be systematically managed. The true workers must *go* to the needy, as Christ came into the world, making themselves poor that others may become rich. We cannot confuse this moral and spiritual work with expectations of money without increasing the evils we are trying to eradicate.

All the money the Charity Organization Society, pure and simple, collects is spent in the kind of "red tape" alluded to. So far as we can control it, all goes to investigations, bureaus for exchange of information, conferences, offices kept daily open in many parts of the city, special agents, correspondence, publications, gathering of statistics, etc. Doubtless this absorption of money in mere administration tells against the Society with those who wish to find fault, or who are ignorant or indifferent as to our avowed purposes; but our contributors are fully and fairly told that we shall make this use of their support. The criticism only shows how infatuated the mind can become with the idea that nothing is worthily done for the poor unless money is given them. Our churches raise millions of dollars to send missionaries to the heathen and to the frontier whose aim is not to give away alms, but solely to help pagans and pioneers to think higher thoughts and live better lives. Why should any one begrudge the few thousands needed to send our missionaries of hope and good-will to the heathen in the alley-ways, back courts, and purlieus of our towns? Remember that Charity Organization is above all things an educator, a disseminator of ideas, of thoughts which will redeem the lives of the depressed, and which will make the great, rich, easy-going world of charity humane in due time.

In view of the vast field, geographical and moral, awaiting occupation, we cannot be satisfied with the result. But we are sure the charitable instincts of whole communities and countries have been clarified, ennobled and deepened by the Charity Organization movement; much wise and humane legislation has been enacted at its instigation; many corrupting perils

have been checked in their flow toward the feeble and outcast, and the demonstration has been made again and again that society can mitigate or cure its most formidable and disgusting evils when it combines its forces to do so. We are sure that never before, outside of the Christian Church, has there been the spectacle of so majestic a co-operation for the redemption of our miserable brothers and sisters, nor a more real exhibition of a brotherhood among men deeper than all diversities of estate, of religion, and of race.

To describe in a sentence what is the cardinal aim of Charity Organization, so that one can think it out from its central idea: it is the co-operation of all benevolent forces for the cure of debasement and distress; or, in other words, it is the liberation of the fine moral and spiritual forces upon the troubled sea of penury, ignorance and debasement, and the establishment of sound social relations for every one on the basis of personal kindness and fidelity each to the other's highest good.

These lessons are then nothing less than the science of sociology, and "the end of the commandment is charity out of a pure heart and a good conscience, and of faith unfeigned."

ADDRESS OF MR. P. W. AYRES, PH.D.

"In addition to these inspiring words I should like to say something in regard to the parable of the good Samaritan, especially with regard to the priest and the Levite who went by on the other side. Though it is not found exactly so in the New Testament, you will perhaps permit me, for my purpose, to call the priest in some instances the minister of certain up-town churches in the East, and the Levite the university student. It is with regard to the attitude of the churches of our Eastern States and the students in the universities that I wish to speak, because I believe that both of these classes are going by on the other side. This is a strong statement, and will need modification with thousands of exceptions, but in certain instances it is true. I speak from the point of view of a university student. I am sure there is a good deal of gathering of statistics and studying of social problems without seeing the suffering that exists. I have been guilty of it myself, going by on the other side. There is a good deal of studying for the purpose of



making books and speeches that does not reach the heart of the man who is in trouble.

"One word in regard to our churches. It seems to me that in our large cities there is a possibility of turning the hearts of the well-to-do toward the poor. The ministers need to lead the people, and need to be led themselves into seeing what the great needs are in the slums of our cities. This does not apply to Denver, because Denver is not old enough to have slums yet. I feel strongly that what we need is the good Samaritan spirit, which will take us ourselves, men, women, and children, into these wretched homes of the back alleys and tenements, and bring to them the light and life and hope that come to us in our lives."

## CO-OPERATION IN THE WORK OF CHARITY.\*

### I. CO-OPERATION A NECESSITY.

MR. ALEXANDER JOHNSON, of Indianapolis, Ind., emphasized the necessity, sometimes forgotten by those engaged in Organized Charity work, of co-operating with others. Too often, he said, we lose sight of this, our cardinal principle, and feel in actual field work strongly tempted to deal with individual cases upon our own responsibility. Natural as this feeling is, it is better that advice should be taken, assistance sought. We cannot expect others to unite their efforts with ours unless we are willing to share with them our own charitable undertakings.

The second point urged by Mr. Johnson was that an Association of Charities should be useful to the societies of which it is composed. If this is not the case it will be impossible to secure or return their co-operation. Service is the price of success, and usefulness should be the aim of all Charity Organization Societies.

### 2. INTERNAL CO-OPERATION.†

By internal co-operation is meant a spirit of harmony and a practice of co-operation in all the component departments of

\*Topic of the first special session of the Charity Organization section.

†By Mr. Charles D. Kellogg, of New York, read at the first special Charity Organization session.

a Charity Organization Society, as distinguished from the co-operation and harmony which the society seeks to promote among all the various elements outside of itself which compose the charitable system of the community. One of the most essential requirements for a Charity Organization Society is thorough organization within itself, so that it may itself illustrate the benefits of united and uniform action. Unless the society is compact and harmonious as a unit throughout, loyally actuated in every part and parcel by the same principles and methods, it can hardly hope to impress the other charitable agencies of the community to which it offers its facilities with the need of co-ordinating their methods, and it is likely to be met with the injunction to cast out first the beam from its own eye before it endeavors to cast the mote out of its neighbor's eyes. Charity Organization is a reform, and reforms are naturally looked at askance. Charity Organizers must be sure of their ground and see to it that their own internal forces keep step to the music of a union that fully exemplifies the benefits of associated action.

No organizing agency can be effective or influential in securing external co-operation unless well-centred and disciplined within itself. To borrow a figure, internal co-operation is to any society what bones are to the body. A body without an internal framework of bones, would be an impotent, limp, unstable mass. There is no special beauty in a skeleton, but it is plain to see that the body without it would have no symmetry, consistency or strength, and therefore that it is absolutely essential to the usefulness of the body.

There must be definite and clear views of principles behind the work of a society or there will be vagueness and indefiniteness of purpose all through. District or branch committees are composed of human beings, and human nature is a very strange thing, and often in some fit of independence or amateurism goes off in a tangent from well-settled principles, unless controlled by an internal governing force.

Much benevolent work is perverted and hindered from this lack of unity in methods, and this clear comprehension of principles ; and one part suffers and blunders for want of the

knowledge and experience dearly won by other parts of the same society. Much mischief is also done because the work of one district or conference differs from that of another and a co-ordinate branch of the same society, and because the experience of neither is stored for the common use. All individual effort is weak as compared with co-operative endeavor; it is only when labor is intelligently associated that it becomes omnipotent. Each part of the society should have a common interest and a common property in all the information gathered by all its parts. Each worker must set aside his or her individual preferences and prejudices. The question is often asked by volunteer visitors, "Will some one else visit my cases also and interfere?" But those who are not willing to confer and compare notes, to try by all means to get at the bottom facts and the best results, should not offer to engage in the work.

The general cause of charity is advanced by full and free comparison of methods, and especially by deliberation over actual cases of an individual character. The judgments of visitors need to be brought into contact with each other, and especially with those who have had dissimilar and varied experiences. Working alone always makes men and women narrow, opinionated and mechanical, but mutual deliberations enlighten the vision, suggest new modes and resources, and concentrate the wit and wisdom of many on the perplexities which bewilder the isolated worker; and under the light shed by so many judgments the difficulties will yield, the sufferings of the distressed be lessened, and the reformation of the vicious be more rapid and sure.

There is in the minds of many people a strong aversion to a centralized power, but where each subdivision has a voice and a part in that power, there is no danger of its becoming arbitrary and irrational. A strong central board has many advantages that can be gained in no other way, and has many opportunities to solve the problems of social inequality and deterioration that a subordinate department could never secure or improve. Without this central body and centralized and unified power there is great danger of the different depart-

ments or districts of a charity organization society forgetting its first principles by lapsing into the old and easier methods of mere physical relief, and of abandoning the higher aim of the permanent cure of pauperism until each district or conference in the self-conceit of its own individuality, becomes a mere competitor of the general body, to which it should be the highest aim of each to add strength. The most successful charity organization societies have been those which possessed and exerted in greatest measure this centralized power, and thus secured internal uniformity of methods and loyalty to principles. The members of the local parts are more often unable or unwilling to exercise constant vigilance and control, and the work is thus apt to fall into incompetent or designing hands, and a well-adjusted and centralized power is the only safeguard against such results.

### 3. CO-OPERATION WITH PUBLIC AUTHORITIES.

Dr. A. G. Warner, of Washington, D. C., submitted the following propositions relating to this topic:

1st. No private association for organizing charity should receive any subsidy from the public funds of the city, county or state. The very breath of life of such an association is the confidence of the community in which it works, and it will best keep that confidence only when it must look to the community for voluntary support. When a society solicits contributions it hears all the complaints that are made about itself, and to be compelled to listen to these is the first step either in showing its unsoundness or in correcting the faults on which it is based.

2d. Neither the police power alone nor private associations alone can suppress street begging; the two must co-operate.

3d. The larger the number of persons who, through work for the poor, acquire an intimate knowledge of the practical workings of the city governments, the better will be the outlook for municipal reform.

4th. Public officials, like agents of charitable societies, are surrounded by many difficulties which those unacquainted

with their work do not appreciate ; those who would co-operate with them must appreciate the limitations of official power as well as its extent.

#### 4. WHY SHOULD RELIGIOUS SOCIETIES CO-OPERATE WITH CHARITY ORGANIZATION SOCIETIES?\*

The answer to the question is briefly this—Because such co-operation insures a measure of success otherwise impossible in the undertakings both of religious and of charity organization.

What may be called the law of charitable economics defines the theory of Charity Organization ; and the application of that law defines the practice of Charity Organization.

It is the effort of Charity Organization so to guide and so to unite philanthropic agencies that there shall result the least injury, the least waste, the most efficiency, and, in consequence the most hopeful incentive to enlarged outlay.

If it is true, as one of our most tender poets declares, that earth's most heinous crimes have been done in the name of the Merciful One, hardly less true is it that earth's most cruel deeds have been done in the name of Charity. Charity, so called, has been made the wage of indolence, the bribe of falsehood, the incentive to child-torture, the shame of philanthropy, the disgrace of religion. It has made one despair of manhood for himself and has made another despair of bringing manhood to his brother.

And worse than all this is the shadow that the past throws over the future. The generous impulses of thousands suffer paralysis, because they see how well-meant endeavors in the past have issued into utter failure or into aggravation of the evils, whose remedy was attempted ; and they have feared to repeat the error. So too many good men have accepted the conviction that the misery of the poor is a remediless evil. If not indifferent to it, they have acquiesced in it. The vast resources of philanthropic effort that exist in our religious bodies are locked up, because men do not see how to avoid the mis-

\* By the Rev. Geo. B. Safford, D.D., read at the first session of the Charity Organization section.

takes of the past. It is forgotten too often that every rock on which a ship has been wrecked is the place for a beacon light, to make more safe the course of future mariners.

To profit by the mistakes of the past and to make them tributary to wiser counsel and better action, is the study of Charity Organization. From the platform on which we stand we protest against any theory that regards the mass of mendicant wretchedness in our large cities as a remediless evil, or that will permit those who profess a filial spirit toward the benignant Father to hold themselves without conscious shame aloof from personal share in the work of relieving their brother's need. We repudiate also every outlook into the future, which finds there nothing but the recurrence in endless routine of the blunders of the past.

To religious bodies more earnestly and more confidently than to all others, Charity Organization appeals with its proposal of reciprocal help.

I. Religious bodies have been the chief victims of dishonest mendicancy. The kindly impulses of men who have caught the spirit of the Father above, have served as open doors to thieves and robbers. The guise of distress, real or fictitious, has had a magic spell to waste the fruits of the good but thoughtless man's industry. Churches have been looked upon as the legitimate field for mendicant spoliation.

Families transfer their connection from one church to another, or, with an impartiality rare in other relations, distribute their representatives among several Sunday-schools or churches, gaining by pseudo-devout arts what they can from each: Methodist clothing; Baptist groceries; Presbyterian meat; Episcopalian potatoes; Roman Catholic rent; Universalist cash, available for "sundries"; all are acceptable to the mendicant pensioner of religious charity. One family, now at last well advertised, in an Eastern city found its numerous youthful progeny effective leeches as applied to the several Sunday-schools among which they were distributed. The "widowed" mother underwent frequent conversion; the children enjoyed the benefit of as frequent baptism. On a certain gathering of clergymen of different churches, when one

after another had told the story of his discomfiture, all joined to congratulate the single representative of the Baptist denomination present on his happy escape from the imposture, under which several others had in turn baptized the children. But from him came the sad confession that he had baptized the woman herself. This is a typical case, exceeding only in fullness of detail a multitude of instances in which, for lack of the information that the Charity Organization Society could supply, churches have been made the victims of fraudulent mendicancy.

II. A second evil, far worse than this, is the encouragement that religious bodies have unconsciously given to vice.

The loss of a little money is a small thing. But notice that every penny paid to dishonest mendicancy is a bribe to every kind of vice, and this evil will appear beyond computing. The unthinking though well-meaning giver of various doles furnishes the food on which mendicancy thrives.

Charity, lacking enlightenment, has created in its too careless alms-giving a nursery of vice as an annex to the church. Parental indolence has doomed young children to beggary, and has driven girls, emerging from childhood into perilous womanhood, to helpless debasement ; and the misdirected gift of religious charity has been made to confirm the doom.

It is a grave question whether some benevolent organizations, springing up in the light of religion and nourished by its spirit have not done more harm than good. To their members, in whom they have fostered the spirit of benevolence in the holiest name, they have done good. To their beneficiaries, so called, they have offered bribes to reject industry for indolence, honesty for hypocrisy, reverence for sacrilege ; and all the while there rests unnoticed in the registry that Charity Organization has maintained, the record of facts which in many cases might protect against the fraud that first robs the church, and then drags it into unconscious but effective alliance with corrupt arts to debase the poor.

Let it be remembered that the registries of Charity Organization hold in confidence the material entrusted to them ; that nothing is published but what ought to be published for the



exposure of fraud and the protection of the public; that the details of personal history are guarded from all eyes except those that have a legitimate interest in the inquiry; that the rights of personal and domestic privacy are sacredly observed. If, then, the churches will consult these registries before making new families the recipients of alms, and if they will record in them the instances of their own almsgiving, the evil of which I have spoken will be reduced to the minimum.

III. Charity Organization discovers and presents to religious bodies special opportunities for their best work. To minister to a lost world was, and is, the chief revealed glory of the Son of God. To minister to the lost among the lost, if such ministry can be made effective, is the crowning service that wins for those who attain to it some share in the Redeemer's unutterable joy. Among those who appeal to Charity Organization for help are many whose sorrow and want have made them accessible to the ministries of religious philanthropy. The church looks upon the miseries of the poor in the mass, and is disheartened; one knows not where to begin in the effort to relieve. But Charity Organization shows where to begin. It individualizes and separates the mass. It knows the man, the woman, the family in distress. It knows who will appreciate the offices of genuine kindness and who will respond to them with revived hope and renewed courage and braver struggle for victory over misfortune.

Contrary to all theories of what the church should be is the fact that a wide chasm stretches between the church and the mass of the poor. Charity Organization is a bridge over the chasm; it is a ladder whose foot rests in the lowest depths of human want, and whose top touches the highest level of human but Godlike love. And, as the appeal of human want ascends, and the answer of human love responds, the ladder becomes the pathway of ministering angels, and at either end of the ladder appears one who is neither more nor less than the son of man. Charity Organization says to a man of religious spirit, "Here is a family in want. We know their want and its cause. We know their dependency. We know their suspicion of the wealthy. We know that they

account religion itself as a luxury mortgaged to the rich. We know the cheerless, the frightful outlook for the children already prematurely wise in knowledge of the world on its dark side. Some special distress has brought them to our door. We see that they are responsive to genuine sympathy. Now we entrust them to your care. Be you their friend. Make their life's problem your own. Bestow upon them your heart. Win their confidence. Point, lead, lift them upward. Take the commission as in God's name that this family may engage your thought and time in prayer and may become at length your joy. It is a task that an angel might covet. It is a task that the Divine Son eagerly accepted. And so in God's name we offer it to you."

This is the continuous appeal of Charity Organization to men of religion profession. Why should it not win ready response?

IV. Charity Organization proposes to religious men a method of effort that promises the best results. That method has two features: First, the development of self-respect in the beneficiary; second, the agency of personal friendship.

The best help is that which shows one how to help himself and encourages him to do it. The primeval law of labor, spoken when man was put into the Garden and was bidden to till it, contained the condition of real welfare. That law is still operative, supreme, benignant. We would not crush manhood by loading it with unearned wealth. We would exalt the law of self-respecting and self-supporting industry. We would train to work, and encourage to work, and stimulate to work all who can work.

We would not offer alms as an inducement to the acceptance of religious teaching. The free Sunday breakfast, followed by a sermon, has its advocates. I do not doubt that in some instances it has done good. But I know too well that in some it has done harm. I greatly fear that the harm exceeds the good. The man who is really hungry, and the other more numerous man, who is glad to get a free lunch that he may have the more money for rum, are not favorably impressed when a breakfast is offered as a sugar coating to a pill

of otherwise unpalatable religious discourse. The hungry man will reason that if the charity were genuine it would be given outright. The greedy sot will look on the whole thing as a poor device for proselyting, that he can easily circumvent. In both cases religion is degraded in the mind of the beneficiary. The methods of philanthropic effort, to be effectual, must command the respect of those who are to be helped.

It has been thought that the methods of Charity Organization were unsuited to the use of religious men because the society bears no religious title and makes no religious profession and welcomes to its aid men who have not learned the shibboleths of the sects. Now, we think that this very feature of our work gives it pre-eminent claim on the sympathy and help of religious men.

Starving and shivering bodies forget that they enshrine souls. The offer of a tract or religious counsel to one who is most distinctly conscious of bodily want offends and repels. The culture of religion in stately temples, with accompaniment of charming music and thrilling eloquence is accounted a luxury that makes the very name of religion repulsive to some of the poor, and an occasion of bitter envy to others. But the friendliness that meets one in the want of which he is conscious, and that bestows sympathy and help at just that point, wins confidence; it gains power to lift the needy one to a higher plane not only of physical comfort but of spiritual consciousness and aspiration.

We remember that the great preacher of repentance in the Jordan valley, when eagerly questioned about his ecclesiastical relation, gave no answer. He was only "the voice of one crying in the wilderness." His power was in the truth that he spake, and in the glowing heart behind it. When the new messenger of God's redeeming love was working his wonders in Judea and Galilee, even to John, who asked, "Art thou he that should come, or look we for another?" he refused answer. He only said: "Go, tell John what things ye do see and hear." His works were his testimony; and royal honors would have been thrust upon him by force if he had

not fled. We remember the lesson in the parable of the Good Samaritan, where Christ appointed one of a race that he pronounced heterodox, to instruct his church unto all time in the rudimentary lesson of helpful love.

We welcome those who will do with us the Godlike deed. We introduce ourselves to the needy one in the name of human brotherhood. We escape the suspicion of sinister design. We touch the sorrowing heart where we can. And we doubt not that thus the way will be opened for the higher ministries of religion. We are assured that now, as of old, wisdom will be justified of her children.

Think not that I disparage the church, or that I counsel indifference to those phases of religious truth on which good men debate. Never should the church furl its banner, until with songs and everlasting joy it celebrates the final triumph over the evil that is in the world. Never should religious men forget their pre-eminent right to employ every reasonable instrument for doing good.

Proselyting is prohibited by the principles of our organization. But if one is filled with the love of God, he cannot help infusing his holy passion into another who turns to him for help in time of need. That is not proselyting. In the eagerness of genuine love and in the earnestness of its endeavor a man cares little through which one of the twelve gates the recovered child of God shall enter the celestial city. But for multitudes the celestial pathway begins at the point where a crushed and desponding heart catches some new ray of hope through a love which seems at first only human.

V.—Have patience for yet one more reason for the co-operation that we advocate. It is the service that Charity Organization renders to practical religion.

Nominally our enterprise is addressed to the relief of the poor. Really it is addressed quite as much to the need of those who are not called poor. It is especially addressed to the need and aspiration of religious bodies. It opens to them the very opportunity that they profess to seek, the opportunity to gain by imparting; to be enriched by giving.

Much of the piety that we see about us is an infantile thing. It has to be cradled and pillowed and suckled by continual nurs-

ing. It has not taken on the manly vigor and the womanly grace developed in those active ministries for the good of others, to which religion commissions its disciples.

Our pastors lament the dwarfed religious life in the churches to which they minister. Many good men and women themselves lament that they find so little scope for the beneficent spirit that is in them. To this want Charity Organization addresses itself. In our large cities, at least, there is work enough to be done for the development of the best energies that religious love inspires. Let the man who would put into practice the spirit of beneficence inculcated in his hours of worship seek an opportunity at the office of the Charity Organization Society; he will not have long to wait. Let the pastor who would train the members of his flock to some activity that will nourish and develop the spiritual life make his wish known; he can be shown the opportunity to suit his wish. There is some soul to-day on the borders of despair, waiting for the kind word and the judicious counsel that a Christian heart inspires. Are there not also many Christian hearts throbbing with eager wish to speak the word, and to offer the counsel, and to stretch out the hand that shall bring life and hope to the desponding?

The daily records of Charity Organization are rich in fresh opportunities to develop the holiest graces by exercise. Here under our eye there is misery enough to bless every one who has heart and purpose to relieve; there is poverty enough to enrich every one who seeks the higher wealth of Godlike beneficence; there is sin and despair enough to glorify every one who from the fulness of his own spiritual life can bestow repentant hope.

This earth in all its wretchedness had new glory to offer him who came from the eternal throne on the errand of salvation. And every sorrowing child of earth holds in his hand the recompense of everlasting joy for every ministry of Christlike love, from the gift of a cup of water to the costliest service in the Lord's name.

Charity Organization admits no rivalry nor jealousy towards any society that does good; least of all towards those bodies

manifestly inspired with religion pure and undefiled before God.

But if it has found an instrument that can protect the church from imposition and from enforced alliance with imposition; if it has opened a new door of opportunity to the beneficence of religious men; if it has proposed methods of effective beneficence; and, more than all else, if it has furnished an agency through which the loftiest aspirations of religious men may be more effectually realized, then is its plea for co-operation made good.

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At the conclusion of Dr. Safford's paper the subject was presented for general discussion.

Dr. Ayres emphasized the importance of not allowing Organized Charity Associations to furnish direct relief. They should refer applicants to the proper places for obtaining relief, but should not undertake relief themselves. Deviation from this policy infallibly antagonizes some of the co-operating charitable societies. They argue that they, rather than the Organization, should receive assistance from the public, because all the money given them is paid out in relief, while in the case of the Organized Charities a large part of money subscribed is expended in salaries, etc. He explained the "Golden Book" plan, copied from a Baltimore idea, whereby some contributors agree to raise their subscriptions to a stated figure on demand, if, on the representation of the agent of the Organized Charities, they believe an immediate cash outlay necessary to meet some special urgent case of distress. This enables the Organized Charities to promptly relieve emergency cases without holding any actual fund for that particular purpose. He said this plan worked perfectly well. He objected to charity funds in general. Emergency cases demanding immediate relief were rare, and could be otherwise assisted.

Miss Zilpha Smith, of Boston, agreed that a trust fund for relief was not desirable, but expressed an opinion that assistance in money form was often an excellent and necessary kind of relief. She urged that different families required assistance of different kinds.

The Rev. Mr. Eliot spoke of the peculiar character of relief work in Denver. Nearly all cases arising here, he said, were "immediate emergency cases." More than one-half of the thousand applicants last

year were single men. The population is floating, and families who apply for relief seldom remain for more than a month or two. Mr. Eliot said the "Golden Book" was practically an emergency fund; that in Denver they preferred to keep their money in hand. He spoke of the need of a Dime Savings Bank, and the necessity of inculcating principles of economy and thrift.

Miss Mary E. Richmond, of Baltimore, spoke of some of the dangers to Charity Organization resulting in the decrease of popular criticisms of the movement. She desired to point out that while co-operation of a certain sort was easily obtained, it was very difficult to secure that enlightened assistance absolutely essential to the full realization of our ideals. She urged that persons working in this line should beware of applauding the popular attitude towards the movement, and that in order to effect the most complete and worthy fulfilment of their purpose they should strive to educate the public, whose help is sought, until that help becomes intelligent co-operation of the highest character.

Miss Smith said that the most effective co-operation by religious bodies was found in churches having a large mission work, together with a considerable number of volunteer and paid workers. In Boston many such churches not only hold separate conferences for charity work, but also co-operate with the rest, and the success of their efforts is to be traced to the fact that they were begun under a co-operative system. Churches having only a few poor members do not supply "friendly visitors" except in connection with the general work of Organized Charity.

#### RELIEF IN WORK.\*

THE following propositions were submitted: (1) Effort is a normal condition of acquirement; (2) Work as the price of things needed is the restoration of one right element in the problem of a destitute or a debased life; (3) Want brings with it a motive to work; therefore (4) Work is a natural first step in relief, reformation or development.

#### EXPERIMENTS IN RELIEF IN WORK.†

The experiment of relief in work has been more extensively tried in Europe than in America. The labor colonies in

\* Topic of second special session of the Charity Organization section.

† By Dr. Philip W. Ayres, of Cincinnati; read at the second special session.



Germany and Gen. Booth's industries in London are both pronounced sound in principle as well as helpful in practice by many who are competent to judge. There may be greater need in the Old World than in the New for relief in such form that the labor brings an income and diminishes the cost of charitable administration. It is not upon the ground of diminished cost, however, as I understand these movements, that they have been organized and managed with such persistent effort, but rather because such relief in work has been found to benefit the character of the applicant far more than any relief in alms. It is the character of the poor, not their pockets, that is in question, and here lies the great gulf fixed between the old charity and the new.

The whole matter was clearly discerned fifty years ago by Hugh Miller, who said: "We hold that the only righteous and practical check on adult pauperism, the only check at once just and efficient, is the compulsory imposition of labor on every pauper to whom God has given, in even the slightest degree, the laboring ability."

The specific object of this paper is to sketch the extent of Relief in Work in this country. From correspondence with about ninety societies the following statements have been drawn:

All of the Charity Organization societies in this country find employment without charge for men and women in need of work in so far as the agents and visitors can find openings in the regular commercial field, odd jobs, etc.

In Ohio we have been trying a very interesting experiment with five public state employment offices (free) in the five large cities of this state. Legislation for these was secured through efforts of labor organizations. Thus far the office in Cincinnati has been free from political interference, but it remains to be seen whether the present Republican administration will put in a new superintendent. At first the office advertised its work extensively, and claims to have secured eight thousand places in the first six months. By communication through different offices the demands for various kinds of labor are equalized throughout the state.

None of the Charity Organization societies throughout the country found special difficulty caused by strikes, and when found at all it has been treated by the usual methods.

Very few of the societies report an honest, sober man of average capacity as having been long out of work. Mr. Kellogg says that in New York "such cases are rare." Mr. Buzelle says that in Brooklyn they are "very exceptional." Mr. Truesdell in Chicago reports "none worth mentioning, except non-residents."

Institutions for the temporary employment of men are best developed in Boston and Philadelphia. The Wayfarer's Lodge of Boston is a municipal institution under the direction of the Overseers of the Poor. Each man must take a warm bath on entering, and receives a wholesome breakfast or supper. In return he cuts and saws wood for one or two hours. Men also earn their meals in the Lodge yard. The wood is used in public buildings, sold to the public, and given to the poor. If a man neglects his allotted task, or refuses to perform it before eleven o'clock of the day succeeding his application, he is deemed a vagrant, and may be sent to the House of Correction.

The two Wayfarer's Lodges in Philadelphia are under the care of the Charity Organization Society, and together cost that Society about \$3000 annually (1889), less the amount of the sales of wood, which is large. The general plan is the same as in Boston, men being detained until ten o'clock, and the superintendent of the lodges having police powers. The city police stations give no shelter to men, but refer all to the Charity Organization Society.

There are two wood-yards under the direction of the Brooklyn Society. The first one was so carefully managed as to have a surplus which was used to start the second one. The latter is now nearing self-support. New York, Buffalo, Chicago, and Milwaukee have self-supporting wood-yards. Those in New Haven and Cleveland are nearly so.

Labor tests are reported in Louisville, Detroit, Omaha, Davenport (Ia.), and Cincinnati, either in connection with a Friendly Inn or through some private firm willing to test the men.

It has usually taken one or two years for the wood-yards to become self-supporting in instances where they have become so.

Industrial and moral training of the men is reported as wanting in most cases, except through the influence of friendly visitors who may take an interest in the individual men. To get the men to exercise their muscles at all is perhaps as much industrial training as is practical at first.

I believe that the best results financially and morally can be obtained only by the employment of high-grade talent in capacity of superintendent. To put a charity applicant at superintending others is to court failure. It takes the highest to make an impression on the minds of the lowest. If we could persuade college men to go into the field, it would be much better tilld. It is a new field, and offers scope for talent. With increased facilities for transportation, the body of the homeless poor is bound to increase. No one as yet in this country has given them scientific attention.

Instances of distress caused by lack of male support, are among the most frequent and difficult with which we have to deal. These include three classes: widows, deserted wives, and families in which the husband is drunken or disabled. If giving temporary employment other than as a labor test is better than giving alms, how much more it applies to women than to men. The burden of support falls far more heavily upon the woman. Her self-respect and independence of spirit are, therefore, more easily broken. If there is any plan that will keep a careworn woman above the position of a beggar, or finding her in that position, will raise her above it, is it not greatly preferable to grants and doles? The plan of giving temporary employment to women has been successfully put into practice in several cities, notably in Brooklyn. The credit of the poor in Brooklyn is due the credit of having worked out the experiment of employing and training women, both skilled and unskilled, more carefully and successfully than any one else who has ever undertaken it. The essentials of General Booth's plan were already in successful operation in Brooklyn before they were announced in London. There are in Brook-

lyn two work-rooms for unskilled women, and two laundry training schools, for higher grade women with recommendations. In the work-rooms any woman may find employment—none being obliged to beg. Work is fitted to the capacity of each woman. One was found who, in the forty years of her life, had never threaded a needle. To the nearly blind, with rheumatic fingers, the sorting of light from colored pieces is given, and the ravelling of carpet for rags. *Quid pro quo* is the motto, and something for nothing is held to be false in principle. Making and cutting garments, rugs, aprons, rag-carpets, with braiding and patching, are the leading industries. A substantial luncheon is given at midday, and the wages paid are clothing and groceries at night; no cash is given. Mothers may bring their children, under six, who are cared for in an adjoining room.

The society in Portland, Maine, has a sewing-room for women. Those in Poughkeepsie, Newark, N. J., and in Kansas City, give sewing to women, in connection with laundry work, the first sometimes getting women work at mending meal sacks.

The work-room in Cincinnati, has been established thirteen months, and to those in our city most interested in the poor, has become indispensable. Its light, warmth, and sociability are a Godsend to the discouraged, while as a means of giving earnest, cultivated women an opportunity to know intimately the ills of their unfortunate sisters it is unrivalled. Five restaurants send food daily, and an effort is made to gather up all useful material in the city that might otherwise be wasted. The institution is not self-supporting, and with such unskilled labor cannot be, but is infinitely better than doles costing an equal sum.

In Brooklyn the Laundry Training-Schools are nearly self-supporting. The finest work is done for the best people in the city. New York and New Haven have laundries established in connection with the Charity Organization Societies. That in the latter has become self-supporting after ten years' experience. Kansas City had a laundry (now suspended), while Milwaukee and Chattanooga report beginnings made in this

direction. The Female Charitable Society, of Newark, maintains a laundry.

The Charity Organization Society in Baltimore has opened a room in which a number of sewing-machines are run by electricity. The women bring their sewing, and pay a small sum for using the instruments. Girls are taught the use of machines.

So much for experiments recently tried. Permit me, in conclusion, one or two broader reflections.

The existing industrial system has a certain definite relation to the problem of poverty, and consists in this, viz.: that if the conditions of labor are improved, fewer persons are likely to fall from the ranks of labor into the ranks of dependence. If men have better wages and more leisure, fewer women and children will have to toil beyond their strength. If men can earn more they can save more, use building associations and insurance more, and fewer widows and children come to want. I grant that the present industrial system is too good to many who are given to drink and debauchery, but the present industrial system is also to blame now and then for a certain amount of wrong-doing. I have in mind a boy who got into jail for stealing because the factory in which he worked did not employ boys with the thought of making men of them, but employed "hands" for the purpose of making money out of them, the shop conditions leading the boy down.

Mr. Carroll D. Wright has said that the conditions in shoe factories (sometimes found in the West) are better than the conditions in the houses from which the girls come. This is often true. But it appears to me a legitimate field for Charity Organization to keep at its work of finding and healing the cause of distress, until it shall see to it that every factory, every shop and store, is a help and not a harm to its employees.

Let us educate public sentiment and urge legislation. Let us awaken the churches; agitate, persuade, till we find employers willing in all cases to treat their employees as men and women. All honor to those who are already doing well.

## A BRUSH SHOP FOR CRIPPLED BOYS.\*

I was superintendent of one of the "Boys' Lodging Houses" in 1882, under the care of the "Children's Aid Society" of New York. A lady became interested in a badly crippled boy, and sent him to me to see if I could find any place where he could be taught a trade, if a premium was paid. After canvassing the city for three months a man was found who taught him cobbling within a few months. We had nine disabled boys in our home. They were supplied with newspapers and shoe-blackening outfits. But in wet and cold weather they could not earn a living. One had no legs, another no toes, two were paralyzed, three were one-legged, and two had hip disease. The matter was laid before a gentleman, who advanced \$400 to start a brush shop. Mr. C. L. Brace, Secretary then of the C. A. S., said we might board the boys free until they could earn their living. The Phelps Mission gave us the use of a basement. We got an instructor, whom we paid \$5 a week, and the regular price for finishing. The boys were boarded, clothed, and paid 50 cents a week until they could earn sufficient wages on piece work. Then we charged them \$1 a week for their board. They were paid the market price for their work. We could teach the boys only the part that paid the smallest wages.

The responsibility of the finances was on myself. The first year we sold most of our brushes for less than the cost of the material used and wasted. But we took in every crippled boy that came. Many worked a few weeks, some a few months, and were only an expense. Our average number employed was sixteen, and the annual yearly cash loss was \$150.

Many of them were caught begging and were sent to us by the C. A. S.; others were sent from court; some came themselves; the S. P. C. C. sent others. The moral and intellectual and physical effects have been encouraging in every respect. Greater self-respect, more independence—the difference that you see between a beggar and a self-supporter.

The boys could earn no more than boy's wages. But I see no

\* By Capt. W. H. Matthews; read at the second special session.

reason why, if properly organized, they could not be taught the different branches, and every year have a number of competent workers leave and make room for more learners, and the work be made self-supporting.

#### NIGHT WORK IN THE WOODYARD.\*

The woodyard of the Organized Charities Association is located in the rear of the building recently erected by the citizens of New Haven for the joint use of this Association and the United Workers' Society. A short passage gives us instant access to Police Headquarters, and to the City Hall and court buildings. This proximity is of great service to the whole work.

Our experience has been that if we are to get an equivalent for help rendered, we must secure it *before* aid is supplied. In order to do this, the yard is kept open until 10 P.M., and very few come too late to do their work before that time. One-twentieth of a cord of wood sawed and split is required for each meal or lodging supplied. The meals are furnished on the premises. The breakfast and dinner bill of fare consists of beef stew, bread and coffee. For supper we offer bread, cheese and coffee. We purchase cooked food from the neighboring restaurants and find it cheaper and better than we can prepare. We give a man all he desires to eat, and there is no complaint as to quantity or quality. No men are lodged in the house except under unusual circumstances. The average laborer is sent to a cheap lodging-house with an order stamped and signed by the management.

"Who," I am asked, "are employed in the night at wood-sawing and splitting?" Non-residents, "tramps," etc., who come seeking lodgings and food.

"How late may a man work?" The office receives applicants until 9 P.M., and the yard is run until the task is completed, generally about 10 P.M. When they come later security for return to work in the morning is required.

"How many really do the night work?" Perhaps twelve men nightly during the winter months.

\*By Mr. S. O. Preston, of New Haven, Conn.; read at the second special session.



"How many refuse to do it when offered?" Less than 1 per cent. There is no other institution in this city where lodgings can be secured except by *cash* payments for same.

"What is the connection of the night work with your office, and how managed practically?" It is simply a continuation of the day system, and was forced upon us by the (sometimes premeditated) arrival of the tramp after office hours. By it we determine character, genuineness of professed need, and willingness to work. Our whole work (administration, investigation, registration and labor department) is *one* work.

"How does the night work (or the ability to offer it) help or simplify your general work?" By making the *work test* available day and night.

"Is the night work especially helpful to those who accept it?" Yes; without it they must beg or steal the equivalent of a lodging or walk the streets all night.

"Does it furnish a satisfactory answer to the 'gusher' who desires to give every evening beggar 25 cents?" No, nothing satisfies the "gusher"; he will persist in giving his (or some one's else) money to the plausible beggar as often as he appears; but sensible people are well satisfied that our system is business-like, as well as humane, and show their faith by a liberal patronage.

#### COMPULSORY LABOR.\*

In solving the problem of the unemployed, we find very little difficulty in meeting the needs of those who want us to find work for them; or, when we cannot find it, expect us to provide it.

But there is another portion of the problem which is not so easy to solve, or rather, from what we see around us, seems to be difficult. It is the question of dealing with what the Germans call the "work-fearer," who is unemployed because he will not work. A compulsory or quasi-compulsory labor is the only remedy for this class, and it is with this question that we propose now to deal.

\* By Mr. John Glenn, of Baltimore; read at the second special session.

The early Christian Church dealt with it. The simple motto of St. Paul, "If any did not work, neither should he eat," constrained the lives of those early Christians to such a degree that a beggar was looked upon as a false brother, and retained no place in their community.

The monastery of the Middle Ages reversed the principle, and, like many of the churches of the present day, counted the amount of their treasure laid up in Heaven by the number of beggars they daily made here. Europe swarmed with these beggars, and such was their power that in Munich about 100 years ago they had become a menace to both State and Church, and the citizens could not even walk the streets in safety.

In one day Count Rumford dispersed this army! He simply induced the State, the Church, and the citizen to co-operate and offer to the beggar and the tramp the option of a remunerative labor, which should be accepted voluntarily, or that of an unremunerative labor, the acceptance of which would be enforced, and beggary disappeared from Munich and the surrounding country. Not only did it disappear, but, strange to say, the tramp learned to recognize the charms of labor and to love it for himself, and to love him to whom they owed the lesson.

There is a touching proof of this in one of the incidents of Count Rumford's life. He was lying ill, and not expected to recover. One morning he was aroused by the sound of music and the steady tramp of a passing army. Turning in his bed he asked its meaning. The answer was—an army of beggars marching to the neighboring church, to the sound of sacred music, to pray for the restoration of him who had taught them self-respect and what it meant to be a citizen and a man.

In our dealings with this class of the unemployed, does it ever occur to us that we have a duty which we have failed to perform?—that for generations the ideas of home and property and law have been unknown to them, and that we have never tried to teach them?

Not only are we as individuals increasing this army of beggary and vagabondage, but in our institutions and in our

municipal government we are offering a premium for its perpetuation, when a simple remedy is at hand which we could apply with a certainty of success. I mean the introduction of labor into our almshouses, and this labor so directed as to be used but for one purpose—that of reformation.

The plan proposed would be about as follows :

Every almshouse should be located conveniently for access by the beggar. It should be provided with all the simple comforts of a home, and made attractive by such appliances as are to be found in the homes of the thrifty, self-respecting laboring men. To such a home the beggar should be invited, but his entry should be coupled with the condition that he should remain subject to the rules of the institution for at least a year. This period might be shortened at the discretion of the superintendent. The work of the day should be two or three hours given to mental and moral teaching, four hours to industrial training—and here the ordinary useful trades should be represented.

Farming should be given the preference, and those trades which are connected with the farm. Two or more hours should be given to the gymnasium and the drill. The effect of physical training upon the moral sense is extraordinary. With this training the ideas of order, regularity, discipline, promptness, and control are all united, and, in many a case, where the attempt to impress these ideas by simple intellectual means would fail, they are introduced by simply acting them ; and the moral sense thus aroused develops by the simple law of growth, so that you can build upon it intellectually.

Two things will be necessary to introduce into such a scheme. The work of the beggar should be valued, and a part of his earnings should be deposited to his credit, and his performance at school or at work, or his behavior, should be registered, as at an ordinary reformatory, by marks. These marks should each have a money value. He would thus be taught that money was a representative of his best intelligence and labor, and if all that was best in him had produced this money in the spending of it, it ought to represent what was best for others.

This I know may seem to some too fine for the beggar, but there is a logic and a sequence in moral ideas which those who deal in them know are far beyond the sphere of human calculation.

On the other hand, if he refused to carry out his contract he should be treated on the line of the separate system in a prison until he should ask for work as a relief and as a diversion ; for nothing makes work so desirable as enforced idleness under restraint. Should he escape, or should he be found begging upon the street, he should be committed to the House of Correction.

Maryland was peopled by the tramp. In England, where his calling was profitable, he remained a tramp. In his new home, where there was no one to yield to his importunity, and where he was obliged to work if he would eat, he *did* work and became a man, and the same process will always produce the same result.

Degraded by beggary, a man loses not only his self-respect, but his individuality. He becomes one of a class, of a herd, where hope is gone and into whose lives the idea of a possibility never comes.

Turn him from this condition by simply teaching him to labor and you elevate him above the herd into an individual, and he goes out of his former presence the new creature of hope and possibility.

Mr. A. W. Clark, of Omaha, Neb., presented the following account of co-operation with county authorities in furnishing relief in work.

The Provident Woodyard, of Omaha, has one interesting feature. The County Commissioners send men to work in the yard for groceries and coal. Their time is reckoned at fifteen cents an hour. The County pays these men in groceries and coal. Aside from the financial aid to the woodyard, other advantages are manifest. These poor men are not pauperized in receiving the needed aid. They are simply furnished an opportunity to earn an honest living, and under this arrangement some men are driven to do work which they are well able to do, but have previously been quite unwilling to do.

The county is financially advantaged by the fact that tramps and

dead-beats being cut off from the usual form of outdoor relief have no alternative but to accept the relief the County offers as the result of their *work*, or to go elsewhere.

The question as to whether or not a woodyard should be self-supporting, was discussed. Dr. Ayres took the ground that a tramp not only owed himself a living, but, like the rest of the community, owed something to the unfortunate; he said that if a woodyard were not self-supporting, it was either because of poor management or because too much was sacrificed to the "industrial training" which he may be supposed to receive. The tramp ought, even for his own sake, to be made to work hard, and make the woodyard self-supporting. This result has been reached in five or six cities. Two years, he said, was the shortest period in which a woodyard had been made self-supporting.

Hon. R. H. Clarke, of New York, President of the New York Catholic Protectory, spoke of the cooking-school for girls organized by that body. Founded under the instruction of Miss Juliet Corson, who delivered twelve lectures, the school was continued by one of the sisters delegated for that purpose, who teaches what is called the "Americanized-French system" of preparing substantial, nutritious, and wholesome food. Twenty-four girls, from the female department of the Protectory, receive the benefit of this instruction.

Miss Richmond, of Baltimore, spoke of the sewing-rooms for poor women in that city. She said it was still an experiment, carried on in a tentative way. Originally the idea had been to utilize electric power for sewing-machines, in order to assist women broken down by the fatigue of using foot-power machines. This plan had been abandoned. Women who had worked at home did not care to work there.

Accordingly, an attempt was made to train women to do good, rapid work who had never done any sort of machine-sewing before, with the idea of feeding them out as fast as they become competent into the regular factories of the commercial world.

Of 36 women who have attended this training-school, 22 are now making a living by sewing; 14 are doing other kinds of work. The women who come are chiefly no longer young, and are unable to secure places in any workshop. The Charity Organization Society sends most of them.

There is a large demand for skilled work of this class in Balti-

more, and in consequence of practical representations made to members of the School Board, sewing is now taught in the public schools. Miss Richmond thought it very desirable that training of this sort should be removed as fast as possible from the charitable into the educational field.

Mrs. C. C. Rainwater, of St. Louis, described the successful Manual Training-School of the Women's Christian Association. No women, she said, were turned away for lack of money, but where applicants had no funds work was always required of them to preserve their self-respect, and to avoid pauperizing.

Miss Smith said that in supplying work to persons living outside institutions, there was danger of missing the real object of such work, which was the saving of the person's self-respect, and the putting him into relations with regular commercial employers. Neglect of this point, she said, had partly caused the failure of two attempts made in Boston to afford relief in work. The "Provident Woodyard" in that city had really failed because men were kept along there when there was any press of work—at just which time commercial opportunities would have been most easily obtainable for them. Two laundries have failed in much the same way.

Mr. N. R. Walpole, of Portland, Ore., said that in that city about half the applicants for assistance there were single men of the genus "tramp." In December, 1890, the Union Pacific R.R. discharged 2500 employees who came upon the city for relief. Work was found for a number of them by getting the steam saw-mills to employ them, the city paying a bonus for their work. By advertising Mr. Walpole had brought many of them into contact with employers who needed help. In general, he had found among the unemployed, a reluctance to work, and he regarded compulsory work as the only solution of the problem.

An inquirer asked for information as to first steps in establishing a Laundry School.

Mr. Rosenau: I suggest that the question be answered by the Chair.

Chairman: In brief—first of all make it sure that a few friends of the poor are willing to do the necessary personal work with and for the women to be employed, select an earnest clear-headed superintendent who has learned the work, get a loft or floor with few or no partitions and a sunny roof or yard, get in plenty of water, get the

best appliances of every kind, however small the plant, set the standard of laundry work high and bring the women up to it, get the best families for customers, retain after trial only teachable women and graduate them when they are thoroughly qualified and you can spare them.

#### THE EDUCATION OF THE FRIENDLY VISITOR.\*

**F**RRIENDLY visitors get the larger part of their education before they enter the service of any charitable society through their home life, the training of school and church, of work and friends. A man's power of helping his neighbors to cheerfulness, courage, patience and wise ambition depends largely upon his *living* those virtues himself. We all realize this when we consider how our own characters have been formed.

Life itself will still be the chief schoolmaster of the friendly visitor, and the part of the society with which he works must be to bring him into relation with new aspects of life, and to help him by contact and conference with other workers to see them rightly, and to use to the best advantage his opportunity for doing good.

I put aside in this paper all questions of investigation and of relief considered by itself, because these must be the business chiefly of those who give much time to the work, whether as volunteers or paid workers. Whether we will or not, other persons who give but an hour here and there will deal with poor people—it is right that they should. Can we help them by bringing them into touch with each other, and with those who give their whole lives to such service? Can we capture them before they make mistakes which drive them into harsh judgments of all the poor. I think we can, and that the work which they can do best is not investigation, not relief, but the forming of a permanent, continuous relation with a poor family, winning their friendship, and influencing their character. Doing the work itself and meeting others who are engaged

\* By Miss Zilpha D. Smith, of Boston; read at the third session of the Charity Organization Section.



in it are by far the most important and useful means of educating visitors.

A gentleman came to our central office to ask if we could use him as a visitor, though he could give time only on Sundays or out of business hours. A month later he confessed to a member of the Conference with which he worked that he offered to visit merely because he believed that the Associated Charities were all wrong, he wanted to sift our methods for himself. Now, he said, I am entirely converted. He took a family to visit that he believed was misrepresented, and began, as some visitors will, in spite of good advice, by giving money. Not only did he lose his faith in the power of giving, but he gained faith in the power of personal influence, and kept on with the family to retrieve his first failure. The work itself made him realize that he was wrong, and conference with other workers showed him the better way.

A visitor later said she had learned tact from her work. She was brought up to think little of personal appearance, her life was filled with other interests. In one of the families she visited was a deformed boy. He said he had grown used to having people speak of it and didn't mind, but she learned to know his face so well that she could see how chance remarks hurt. When, for example, she went with him to buy a suit of clothes, and the storekeeper said "Oh, I don't believe I have anything to fit him, he's so very small," she made opportunity to say privately to the storekeeper that the boy was sensitive. The lesson she learned there was of use to her afterward in dealing with a lame girl, and, she said, if I can protect them from such hurts, I may help them to keep a sweet and happy disposition instead of becoming morose and disagreeable as a result of their deformity.

Another lady knew a girl who wanted work, and both had looked for it unsuccessfully. At the conference someone told about applying at a place where she herself was a regular customer, and this visitor said to herself "I buy at Hovey's, perhaps I can get Mary a place there," and she did so at once. She would not have thought of it but for hearing that chance report at the conference.

These seem small things, but life is made up of little things, and I am sure you see their relation to the building up of character.

Friendly visiting on any large scale can hardly be successful without conference meetings, without that frequent opportunity of hearing about others' work and of helping each other by bits of suggestion. After experimenting with various intervals, all our fourteen conferences in Boston have found weekly conferences best. "Every Tuesday at three" is easily remembered; notices need not be sent except on special occasions; if one misses a meeting the interval becomes only a fortnight, and he does not lose touch with the work; and while the attendance at each meeting may not be as large, a greater number will have been present in any one month. If one goes to every weekly Conference for a month he gets a better notion of the spirit and aim of the Conference than by going to as many meetings at longer intervals. One of our Conferences, with some success, tried the plan of dividing the list of visitors into sections, and writing personal notes to all those in one section, asking them to attend all the meetings in a certain month, and giving reasons for the request. We cannot expect every visitor to attend every meeting, and we may be fairly satisfied with an average attendance of eight or ten out of fifty visitors. If there are only two or three it is better to go over the work and do it at your best; it not only helps the workers who are there, but encourages them to come again, and is excellent practice towards carrying on a large meeting well.

There is danger that the visitors will feel no sense of personal responsibility about the Conference and take no interest in the rest of the conversation. Every visitor, new or old, has something to give to the Conference, even when his experience with those who need aid is small. His experience otherwise may give him just the point another visitor needs. To help us to draw the visitors out we have gradually divided the responsibility of the Conference. There are three persons who are sure to have more or less to say, the chairman, the secretary, and the member of the Case Committee which has prepared and presents the business for discussion. The more

you can increase the number who take part the more likely your new visitor is to gain courage to speak, the more each learns from touch with the thought and experience of others. A chairman can draw people out by calling on those whose faces show that they have thoughts on the matter in question, though they may not be ready to speak without asking. It is better if the business to be presented can be divided among two or three persons who prepare themselves beforehand, and each in turn bring up a problem or report. In the course of the meeting two or three opportunities should be given for any visitor present to bring up a question or make a report. But the old plan of calling upon everyone frightens away those who can never be persuaded to speak in meeting, and by wasting time on unimportant matters makes many of the most useful people avoid the Conferences. No wish to expedite business, however, should cut short discussion of questions of principle, consideration of difficult problems in individual cases, or crowd out accounts of successes.

We have lately published in Boston a paper describing methods outside of the Conference that have been used successfully there to bring visitors into such a relation with others' work as makes them feel responsibility for making suggestions about it. We call it *Daily Committee work*. I will not describe it further, since copies of the paper have been sent to all the Charity Organization Societies in the country and other copies can be had. The *Daily Committee* aids all the work, makes the Conference meetings more helpful, and the visitor's own service better.

A lady who had very high ideas of what should be done, and was often impatient because her poor friends were not as quick as she to see what was right and best, was appointed a member of the Committee which prepares the business for the Conference and presents it there. In this way she came to know much of the work of other visitors and of the results they attained by slow and patient service. Her own visiting has been greatly improved thereby. She is less quick to judge harshly, more patient and tender.

"Ideals" are catching, as one of our visitors says.

Sometimes a new worker will take a fancy to an older and wiser one, and then it is well to bring them together as much as possible.

I do not take education to mean instruction simply. I do not believe that a new worker before he begins to visit the poor should read Aschrott's "History of the English Poor Law," Mr. Dugdale's "Jukes," or any other of what may be called the standard literature of charity. Such reading may give one a false confidence in his own judgment if personal experience does not go along with it.

But I do not think it very important that a new visitor should be made to feel that a knowledge of the experience of the past, of the laws, of the charities of the city, and many other resources are behind him in the Conference, or within easy reach of his call. The art of living, which is what our volunteers try to help their poor friends to learn, is a pretty large subject, and it is impossible for any one of us, especially if we can give but part of our time to these aspects of it, to hope to master it all. We can master that part of it which applies to the two or three families we know. Working outward from their character and circumstances, we can learn what is lacking to make their lives better, and then persistently seek the means, consulting our fellow-workers and studying carefully the particular law, or other kind of resource, that applies to the special need. If one does this for a few families he will know more of the lives of the poor at the end of five years, he will have done more to improve them, than if he had called once or twice, or until the crisis was over, on a hundred different families. I can say this with confidence, because year after year I do both kinds of work. So I would give the visitor at first brief rules or statements of principles which all visitors who work with the Society must follow (ours cover about half a page of print), and a report of the Society, that he may know something of the aims and methods of those who work with him. Especially I would ask him to read Miss Octavia Hill's Essays, or Mrs. Putnam's paper on Friendly Visiting, which the New York Society has just reprinted, hoping he might catch from them the true spirit of the work, the right

attitude toward the poor, not humbling himself to them, certainly not looking down on them, but straight into their eyes, offering his hand to them, and walking with them along the pathway of life. As his work went on I would have the Conference know about it, so that any instruction may be given at the moment it is needed and reading suggested that bears on the particular instances.

When Mr. Kellogg left the Philadelphia Society the visitors there sent him resolutions, thanking him for his patience, his wisdom in guiding them over hard places, and his kindness in pointing out true methods of work. In Mr. Kellogg's reply he said, "I feel that wherein I have been helpful to the visitors with whom it was my privilege and pleasure to serve, it was as the exponent of lessons learned with and from themselves." I think we all feel this. Because we can give much time to the work, whether we are paid for it or serve as volunteers, because this gives us opportunity to learn much from others, we have a duty toward them, a duty to "lead them forth," which I believe is the true meaning of education, to help them to learn the lessons that the work itself teaches.

A lady came to one of our offices and offered to become a visitor. She said she liked all she had heard about our work except our taking children away from parents. Of that she strongly disapproved. It was explained to her that we tried to take children away only when there was no home worth the name, no proper feeling toward the children, no chance of their growing up to be decent men and women.

She went to visit a family to which she was assigned, and returned immediately to say that those children must be taken away, the home was too dreadful. Then she was persuaded to try to make the home fit for them to stay in. As in this instance, the new visitor often needs another's steady hand and head to guide him through the first shocks of finding conditions so strange to his experience that he cannot judge them rightly.

A young lady came to us not many months ago who showed while helping in the clerical work of the office and visiting one or two families good judgment, ingenuity and force of charac-

ter, but the first hint of responsibility frightened her. The agent asked her to take a message to a sewing-woman, later to take another, then when she was calling on a family near by would she not slip in and see how the woman was getting on, and after three or four times the agent said, "Now I am going to put you down as visitor to Mrs. B." She has been drawn in such ways into visiting seven families in all—more than we usually think wise for one visitor, but she can give her whole time, is interested and enthusiastic. If anything like so much responsibility had been urged upon her at first she would have been frightened away from the work entirely.

Sometimes a visitor will become so discouraged by failure at first that she will not go on. Then if she can be used as a volunteer in the office, writing, etc., she gradually learns about others' work and by and by begins to visit again with fresh confidence in herself.

Very young ladies whose friends are unwilling they should do ordinary visiting as yet may be safely sent to see friendless people in hospitals or institutions.

I am always anxious to warn others against making friends only with those members of the family who meet you half way, because I made that mistake myself and suffered the consequences. If the visitor is a woman, the shy ones of the family are usually the man of the house and the older boys, who, as far as material prosperity goes, are the most important members of the family. A visit on Sunday finds them at home, but even then they may be unwilling to talk, and occasion must be made to see them away from their own families.

Most of the visitors have some things to unlearn when they begin. One is to give up their faith in the power of relief. A visitor was interested in a woman who needed work very much; and herself employed her. Once or twice it happened that the woman had to go to court in the morning, and came at ten instead of eight, or again the visitor let her off early, but she always paid her for the whole day. The visitor was advised that in the long run it was unwise not to pay her by the hour, as was the custom, but she was not convinced until, having got work for her among her neighbors, they complained

that she came at ten instead of eight, and expected pay for the whole day, and they would not employ her longer. The relief the visitor gave disguised as pay, defeated her efforts to help the woman to self-support.

Our directors are assigned by the Board to visit conferences other than their own, and report upon them at the monthly board meetings. Lately one of the directors reported hearing a new visitor very well managed. He reported the condition of the family he had just seen. Some one asked what he would do to right matters. "I would give them \$2," he said. "Well, it does seem as if that were necessary now ; but when the \$2 was spent, what then?" So he was led to see that relief itself was not a cure, and used his ingenuity to find another remedy.

Another thing which many have to unlearn is the notion that when the crisis is past, and the family have become self-supporting, they do not need to see the visitor again—that there is no more work to do. One agent guards against this by giving each new visitor two families—one where there is a definite thing to be done at once, the other where the only possibility for the time is to make their acquaintance and work along slowly, preparing for an opportunity by and by. The experience in the second family is apt to make one use similar methods with the other, and form ties which will hold after the first emergency has been disposed of.

Another agent thinks it better to watch carefully, and when the first definite thing is nearly finished to suggest another, perhaps for another member of the family.

Visitors often wish to give up after but two or three visits because their advice is not taken. Then someone should help them to see that it was best to give the advice on the chance of its being taken, but that we cannot wonder that it was not accepted. We would not often act ourselves on the advice of a stranger, and there may be considerations they are too shy yet to mention which make their decision wise. The story of what others have accomplished by keeping on a year, of the great change that appeared at last, though progress seemed slow, encourages a visitor to persevere.



For example, a lady went to see a family a long time and seemed to accomplish nothing. At last she heard that the girl at thirteen was having trouble at school, and she went to see the teacher. The girl was always well dressed, and the teacher had no idea that she was a poor girl. It had been almost decided to expel the girl from school and advise the mother to set her at work. But after seeing the visitor the teacher touched the girl at last by talking with her of the sacrifices her mother had made for her education and urging her to do her part that her mother's hard work might not be in vain. In this way she persuaded the girl to good behavior and kept her in school, all because some one had visited the family for a year or two and could speak confidently of their condition and character.

One agent always warns the new visitor incidentally not to expect results too soon.

We are apt in beginning to be so occupied with our own attitude toward the poor people that we forget to ask ourselves what their attitude towards us may be. I fancy that is what Mr. Ayres meant the other night when he said the University student might go constantly to the slums and yet pass the poor by on the other side. We do personal work among the poor, we say, but do we make the poor people feel that it is personal to them? We can make it so by really giving ourselves, not merely our thought and care in their affairs, but telling them from the first something of our own. "Tell them about yourself and your family" is good advice to a visitor. If someone is sick they will be interested to hear about your friends who have recovered from the same disease. If there is an aged person, the story of the oldest man or woman you know will give them something new to think about. All your affairs will be quite as interesting to them as theirs are to you, and any confidence you can give will inspire confidence in return.

Even visitors of some experience do not always recognize the beginnings of their own successes. A lady who had shown herself a good visitor came to the office of the Conference one day and said: "I think I may as well give up the

Browns, I cannot see that I do any good there." But the agent said: "Think over last week, do you remember what you said then?" "No." "You said those children's faces were clean, they never were clean before. That surely shows a little improvement. Do go once more." The next week the windows were clean and fresh white curtains put up, and now after four years the visitor says: "How thankful I am that you insisted on my keeping on; I would not give them up for anything."

One of our volunteers applies this test. To a visitor who wants to give up she says: "Does the woman like you?" If the answer is "yes," she urges her keeping on. If "no," the inference is that we may have not sent the right visitor to that family.

Often their trust in the visitor seems to come suddenly, though one has known them for a year or two, and they turn to the visitor for the very advice that in the first month they would not listen to. Then they may have thought, "he can't be right; he doesn't know how things really are with me."

The record of a family, though all true, often starts a visitor with a false notion. It is said that a criminal is known by the worst thing he ever did, though none of us would care to be measured in that way, and a poor family is often judged by its worst member.

There are two ways of avoiding this difficulty at the outset. One is, while giving the whole record to the visitor, to lay special emphasis on the attractive children, or whatever is known of any member of the family that is pleasant to hear. Another is to ask the visitor if there is any special kind of family he wishes to visit. If not, then to give him only the briefest statement of whom he will find in the family who needs work or hospital care or whatever, not showing the record or telling the worst until he comes back to report, and with the picture of the family in his mind can give the worst its proper relative place.

Sometimes, happily not often, the visitor unconsciously looks down on the poor people, and seems not to realize that the likenesses between him and them are greater than the differ-

ences. Unwittingly he does and says little things that hurt and make a barrier. Working much with others who from nature or training never make those mistakes, leads such persons to avoid them also. It helps all about us to the right spirit, if we take pains not to say "cases" when we could say "families," never to say "your family" when we might say "the Browns" or "the Greens," to speak of a woman as a friend of ours and not merely of ourselves as friends to her, in short to speak of them and treat them as persons, and not as beings of another race. You want to help someone to a better, happier, or more prosperous way of living. If you begin by believing that there must be something in him to respect or admire, you will find it, and can meantime win him to trust you. You cannot persuade him to give you his confidence and ask your counsel if you despise him.

#### THE CLASS FOR STUDY OF THE FRIENDLY VISITOR'S WORK. AN EXPERIMENT.\*

LAST November at a meeting of the District Conference of Friendly Visitors for Ward 20, Brooklyn, the need of more knowledge of defined principles, methods and means for use in working out the problems encountered was greatly felt. The time of the Conference being necessarily used in the consideration of cases in charge, some special arrangement for study seemed needed.

At the request of the Conference the General Secretary gladly consented to arrange a series of lessons should there be a sufficient number who cared to attend. A letter from this Conference was then sent to the other thirteen Conferences, stating the plan and asking each Conference, should it approve, to appoint a delegate to attend the class. Thirteen of the Conferences responded, sending each its student with instructions to take notes and make a report of each lesson at the next District Conference meeting.

The class, enlarged by a few office workers and representatives of churches and King's Daughters, met twelve consecutive Tuesday

\* By Mrs. S. E. Tenney, of Brooklyn; read at the third session of the Charity Organization Section.

afternoons for an hour's work. Students were invited to bring written questions to drop in the question box. These were read, and some were immediately answered, while others assisted in forming or deciding the subject of a lesson.

Type-written copies of the topic to be considered, with page references to books in the Technical Library, were supplied to each student previous to each session. A considerable use of the library was made by the students.

At each session of the class some member was first called upon to review the previous lesson, after which, all being provided with notebook and pencils, about half an hour was used in noting the slowly-enunciated statement of the subject, its relation in the general field of sociology, and especially its relations, applications and uses in the daily work of the Friendly Visitor. Then followed reading of selections or an original paper by a student, suggestions, questions, objections and a free talk.

The topics considered were as follows:

Session 1—Charity—definitions, outlines, terminology. Session 2—What should I do for one who must have food or fuel or clothing and cannot earn them? Session 3—What should I do for a case of sickness? Session 4—What should I do for one who is in the distress of poverty, and is able and willing to work? What should I do for one who is in the distress of poverty, and is able but not willing to work? Session 5—What are the objects which I should most endeavor to realize through Industrial Education and Relief in Work? Session 6—The Friendly Visitor's special opportunity. Session 7—How can I help to improve the home and home influences? Choosing the home, choosing furniture, arranging furniture, decorations, sanitation, repairs, food and clothing. Session 8—How can I help to improve the home and home influences? Training the children. Relation of the home to the school. The free library. Other reading supply. The Church and the Sunday-school. Holding the children to the home; music, games, pets, plants. Session 9—How can I best apply direct effort to aid the right structure of character? Session 10—How can workers in the service of charity best aid each other? Distinction between individual work and isolated work. The spirit essential to co-operation. Personal consultations. Use of various conferences of charitable workers. Use of permanent charitable organizations. Use of public institutions and legislation. Session

11—How, and how far should I discriminate between the worthy and the unworthy? Session 12—The Recognition of Success.

At the close of the last lesson a committee from the class was appointed to confer concerning the arrangement of a future course.

At the Conference Meetings in six districts attended by the writer the notes of the students were listened to with great interest and attention. Many were surprised at the number of sources for material relief, by gift and by work, which have been arranged in Brooklyn for use of the Friendly Visitor in working out the problem of assistance to self-support. But to many the study of the Friendly Visitor's work above that plane brought a revelation.

"The standard set for us is high," remarked a student with enthusiasm as she read, "This is the real help; the lifting of a soul to a higher life."

"Do you like this work?" said one Friendly Visitor to another at the close of a meeting where notes of the last session had been read. "Yes," was the earnest reply, "there is room for all there is of me in it."

Although the writer learns that in some Conferences the students were irregular, and consequently full notes of the studies were not read, yet enough has been seen in the raising of the tone and the general improvement of Friendly Visitors' work to warrant much encouragement.

LETTER FROM MR. C. S. LOCH, GENERAL SECRETARY OF THE  
CHARITY ORGANIZATION SOCIETY OF LONDON.

Conditions are so different in different places that one may miss the mark quite when one speaks generally. But here are my suggestions for what they are worth.

I take a practical suggestion first. Charity Organization wants more trained workers and better-planned and more systematic methods of training. It depends primarily on the force of the individual in aiding the individual. The organization is a means of training, co-operating and providing kinds and ways of help. But it is only a means to an end, helping the individual to help the individual.

The first question is, what would our individual worker, visitor, almoner, or whatever we may call him, be or become? He or she comes to us in the first instance with certain vague ideas, but some most earnest and real aspirations. We do not understand one an-

other at once. We should try, therefore, to show him or her the true purpose of what we do. I will set down the line of what occurs to me as the best, though I think others in our Society could probably do it better than I can. I should get a person to visit some pension cases first with the ordinary visitor, so that the monthly report may be filled up as required. People often know nothing of the ways and thoughts of the poor; this could be a beginning. I should simultaneously have my pupil attend committees and be present when I am taking down cases, choosing the cases for the purpose, and I should talk over principles and methods in regard to several cases. I should next get him to look up cases which are being dealt with when some point of information has to be ascertained or some small arrangement made. I should do all I could to interest him individually. Then I should have parts of the inquiry in the cases done by him, and finally make him take down a case and deal with it from end to end, bringing it before the Committee himself.

There is besides this, according to the ability of the worker, letter writing and much minor business detail that may be undertaken, all of which, if one knows the reason for it, becomes interesting.

Finally, when a person has learned what the methods are, and what is the reason for his faith, I should if possible attach him to some local charitable work, so that he may train others in turn.

Some plan of training like this is what I should suggest as a real need, one that is leading us more and more to try and train all volunteers, according, of course, to the limitations of practical work, but always with the main purpose of helping the individual to help the individuals thoroughly, with or without the aid of the Society.

My other suggestion is vague, though it is real. Believing as I do in Charity Organization as personal charity aided by organization, I believe that the use of general methods, that is, the plan of assisting people in the gross by sheltering them in refuges, giving them artificial employment, and the like, is extremely limited. The multiplication of inmates at any single centre is very often a multiplication of the difficulties of dealing with such inmates. Certain institutions, especially for the afflicted, besides others that will occur to any one are required. But in the main the rule is, I think, as I have stated it.

The gathering together of large numbers of a single class soon overtakes the strength even of the strongest, and routine takes the place of a constantly fresh initiative. Now, if this be so, for our

objects we want among the ordinary members, the rank and file of our Society, the most quiet and earnest charity. They must have their ideal of what they would be to others, and have that well-directed, restrained, charitable impulse out of which comes the true mood of Charity Organization. They will then do what institutions fail in doing. We belong to different sects and classes, but unless this charity is kept before us as a beacon, and within us as a sacred fire, we shall never have the courage to reform or strengthen the dissipated or the weak. Of such work few can do very much. It is not in the nature of things that they should, and often if they can do it, it will be largely a reflection of the charity which they already have towards the members of their own households and family circles, and which in Charity Organization is throwing its light a little further outward. My second suggestion, then, is that we need above all things this charity, the source of our strength and the bond of our unity.

After all I have said I am afraid I am giving a bad answer to the questions asked of me. But the questions remind me of some questions of which Professor Jewett used to say that they are questions that it is good to ask, but to which you must not expect an answer.

President Slocum spoke of his experience with Friendly Visitors and of the necessity of training them to discriminate in their treatment of different cases.

Mr. A. W. Clark, of Omaha, inquired what should be done where Friendly Visitors volunteered to work in connection with their own churches only.

Mr. Buzelle stated that he thought it undesirable that work should be done under unnecessary restrictions, but added that he had received assistance from one church to which a "band of Friendly Visitors" belonged who would take any case referred to them and do the best they could with it.

Miss Richmond read the following anonymous question: "How are Friendly Visitors obtained in the first instance?"

Mr. Clark.—I advertise for them in the daily papers.

Miss Moore.—In Buffalo one way is to ask any one specially interested in a given case or family to become their friend.



Miss Richmond said that neither too much nor too little should be expected of the Friendly Visitor. They should not be held responsible for too much wisdom, yet should be made to feel that they are trusted. The Friendly Visitor must largely be educated *in* the work as the child learns to swim in water.

Mrs. Barrons advised that families, as well as individuals, should be interested in the work of friendly visiting.

Mrs. Jacobs, of Denver, inquired whether the Friendly Visitors usually remained active for any length of time.

Miss Z. D. Smith replied that in Boston a number of visitors were still engaged in the work who had enlisted at the beginning, but that many changes had occurred. The total number slowly increases. There are about 750 in Boston.

Mr. Buzelle mentioned the method of soliciting individuals to visit special families, explaining their condition and needs.

Miss Richmond said that in Baltimore clergymen would sometimes read from the pulpit brief statements furnished by the Organized Charity Society, describing cases without giving names, and would ask for volunteer visitors.

Mr. Ayres said that in Cincinnati, where a new or outlying district was to be covered, the pastors were first consulted and references obtained from them to people who might be willing to undertake friendly visitors' work; that when one visitor was secured, he or she was urged to obtain the assistance of others. More visitors were thus obtained than in any other way. A person was never asked in general terms to be a Friendly Visitor—it was so easy to say "no." A special case of necessity having first been found, a person was requested to undertake the work.

Miss Smith said that a committee of ladies was in Boston responsible for obtaining Friendly Visitors. It was no part of the agents' duty to do so. In reply to a question from Mrs. Tilson, of Indianapolis, Miss Smith explained that Friendly Visitors in Boston reported to paid district agents working in connection with volunteers.

Mr. Chas. D. Kellogg said that he had had small numerical success in securing Friendly Visitors in New York. The workers he had, however, had been faithful and earnest. New assistants usually came as inquirers about some special family, then, becoming inter-

ested, volunteered their services in the general work. District committees, composed of men and women with large circles of acquaintance, could often help to enlarge the corps of Friendly Visitors by selecting available assistants. He considered some degree of training highly essential, and considered it unwise to employ totally inexperienced persons in the work of friendly visiting.

Mr. Klug, Overseer of the Poor at Milwaukee, asked if it were advisable ever to permit Friendly Visitors to give money or actual alms. In reply it was stated that such a course was admissible only in the rarest instances.

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#### THE FRIENDLY VISITOR'S OPPORTUNITY.\*

THE opportunity which the Friendly Visitor seeks and finds is the opportunity to obtain such access to the life of a fellow-being that it becomes possible to render to that fellow-being the most needed service.

When one star or sun is to pass another star or sun in the heavens, men travel far to reach a favorable point from which to observe the transit in hope of catching a glimpse of a momentary unveiling of the mystery of the stars. When some accident to the human body or the surgeon's knife has removed some portion of the tissues which ordinarily cover and conceal the action of the mechanism by which the vital processes are sustained, the occasion is used by keen scientific observation in hope of gaining some new fact, however minute, to the science of physiology. So at a critical point in the history of a human life, when, by gradual change or by some convulsion within or without, the conditions under which the life is lived are thrown into new combinations or antagonisms, the accustomed environment is removed or broken, that which enveloped and concealed the inner life is for the moment, at least, withdrawn, the life may be approached and may be known as never before. At such a crisis the life itself often undergoes a change of special significance, assumes a new attitude toward

\* By Mr. Brainard Raeb; read at the fourth session of the Charity Organization Section.

that which is without, becomes accessible, gives a new response to influences good or bad.

Such a change is developed in coincidence with disease, accident, adversity, the distress of poverty, the suffering which is distinctly traceable to one's own wrong-doing, the awakening which comes with work and manual training, generally in connection with some crisis in one's life.

Under these conditions our special opportunity is developed, a soul is made ready for the help we can give; one who is blind is beginning to be partly willing to see; one who is grossly ignorant is not quite satisfied with ignorance; the weakest and lowest feebly reaches out and reaches up for help. If we do not find a way *opened* through which we may bring help, we may find that former obstructions have been lessened and are no longer unsurmountable, and by such exertion as brings the life-boat to the wreck we may reach the soul that needs us most. And there may sometimes come to any one of us, without effort of ours, the revelation of an opportunity, the most overwhelming of which one can conceive, the laying bare of a human life which is torn, sick and despairing, which is brought and laid before us to be saved.

Such opportunity implies a mutual relation which is deeper and stronger than is described by the phrase *en rapport* and exceeds the best meaning of the phrase "in touch."

In the Friendly Visitor's opportunity there is a real though distant likeness to the opportunity which Christ used, when "the multitude pressed and crushed" about him and he said, "Some one did touch me" and to that one he gave healing.

But an objector may say, "how can this be described as the Friendly Visitor's opportunity? All altruistic effort has the same opportunity."

There is some truth in the objection, but not so much as there ought to be. The people in whose lives our opportunity occurs, oftenest are well used to visits of the doctor, the policeman, the house agent, the insurance man, and the missionary. Toward each a certain attitude has become habitual. For each a set of phrases is ready. The attitude and the words may have little to do with the real need which is to be met. To

the friend who wears no label, who comes in the *simplicity* of a friendship which has been tried and proved, the real trouble and the real opportunity are made known.

As to the use of the opportunity, I venture but three suggestions:

1st. It must be intensely personal. Means, institutions, tools of any kind count for very little. They may count for nothing at all. This is a part of the warfare, even "the weapons of which are not carnal." The utmost keenness, sensitiveness and force of our own personality must be free from trammels and conventionality.

2d. It calls for absolute self-devotion. In it dilettanteism, affectation, anything self-centred has no place.

3d. It must be reverent. We are to take a part in a struggle, the import of which is far beyond our comprehension. We are not to "rush in where angels fear to tread." We are to watch for and heed our summons. The *recognition* of our opportunity is sometimes easy. It declares itself by unmistakable signs. At other times it requires keenest observation, minute study most delicate analysis, most accurate understanding.

We may have to recognize and use our opportunity with the quickness of the flashing of a thought. It may pass like a meteor and not return. We may have to wait its development. If so, we are to wait with alertness and we are to differentiate, as best we may, the changes which lead up to it.

Such opportunity is not infrequent. Through the daily experience of pain, and want, and sin, the divinest work entrusted to human hands is made ready. Too often the opportunity comes and passes unused.

THE OBLIGATIONS OF PERSONAL WORK IN  
AID TO RIGHT STRUCTURE OF  
CHARACTER.\*

THE greatest power of Charity Organization is in its personality. It is a careful focussing and distribution of personal sympathies in accordance with the best available principles and methods. It is not a work simply of criticism and decision. It has no place for the mere critic.

The visitor goes not as judge, almoner, trustee or capitalist, but as one who, having had limited experience in the trials of life and methods of overcoming them, endeavors to apply such experiences in aid of a fellow-being who has had less favorable opportunities.

The society is supposed to be without politics, without partisanship, non sectarian, given solely to the helping of humanity. It must, however, often choose for its work from amongst its earnest thinkers, extreme partisans, strong sectarians, and people of peculiar views. It cannot always make adaptation perfect. Wherein, then, is its protection from partisanship?

Is it not in the fact that in the presence of distress and of poverty, and in the necessity of solving the problems of life for others, there is no room for peculiar tenets, and politics even are forgotten? Earnest care for starving children, drunken parents, dissolute father and suffering wife, are too serious for anything but a full exclusive consideration of the subject in hand. Proper care of cases of delinquency, distress and want require, more than anything else, a consideration from the point of view of the sufferer, and improvement must commence at and continue from that level. Hence the work of the most successful Friendly Visitor is of necessity a most complete abandonment of self, a self-appropriation of the difficulties and

\* By Mr. W. J. Breed, of Cincinnati; read at the fourth session of the Charity Organization Section.

trials observed, and a careful effort to bring light out of darkness, first in the direction of self-sustenance and then as the work is continued, as a natural sequence, of improvement and elevation of character.

What then is my duty as a visitor in my efforts to promote the upbuilding of character? Are there rules to govern my procedure? No more than to govern any daily performance of duties. Are there examples which I may follow? Only to a limited extent, for no two families are alike or have like experiences.

In the early history of Charity Organization the work of the Friendly Visitor did not go much beyond securing self-sustenance, and this, with the probability that aid would not be required for a considerable time. The present demand is more for continuous work, more complete acquaintance, careful study of each case, with the view of developing character in the direction of industry, providence and knowledge. This prolonged, continuous responsibility is not of our own imposing. It is the result of the earnest work already done.

The whole lives and characters of the families in charge may be and should be, as far as practicable, moulded by the kind helper whom Providence has assigned to the duty of friendly uplifting.

By the lowest estimate, three millions of people are to-day grateful for the prompt averting of suffering, the kind suggestions, gentle leadings, and helpfulness to independence obtained through the instrumentality of the Friendly Visitor.

Must the power acquired by this gratitude be abandoned? Has not a larger field opened to us, unsolicited and yet imperative? We have an avenue through friendship to three million hearts. Another three million as work progresses will soon be added.

They have no stronger friends than those already found. Their best helpers are those who have already helped. Through the power of kindness six millions of people can soon be reached by encouragement to industry, thrift, independence and usefulness. It becomes our duty, therefore, to plan for their continuous progress in good citizenship and nobility of

character. How, then, may a visitor best contribute towards this grand purpose?

It cannot be done by lectures, by meetings, by literature. Public assemblies and cold printed facts, advice or exhortations are weak compared with the individuality of a kind, genial, unprejudiced, self-sacrificing student of human nature, who, having taken in hand a character weak or deformed or depressed, to influence for good, bends all his energies towards developing it into complete manhood or womanhood.

A few suggestions may lead towards systematic clearness of thought in this direction. There should be

1st. Adaptation in choice of family to the trend of mind, opportunities or ability of the visitor.

2d. Thorough study of the family history and surroundings, with special reference to the cause of distress.

3d. Watchful interest in each member of the family, content only when some indication is furnished from each of progress in one or more particulars.

4th. Practical indications of genuine friendship through courtesies, kindnesses and helpful suggestions.

5th. Securing affiliations with appropriate acquaintances, schools, societies, churches, and other environments.

6th. Carrying not gossip, nor sentimentality, but information; and, better than any of these, some specific line of thought, especially in the direction of helpfulness to home life.

But it is useless to attempt an enumeration of the duties, privileges, methods, and varied lines of work appropriate for the visitor; suggestions only can be made of their infinite variety.

The problems of life for each individual are not all solved at once. Truth comes to all of us in instalments. As it is received in daily life, it is appropriated with double force and clearness when shared with another.

The development of the work is in its infancy. Doubtless, in time the system may be more complete and the duties more scientifically correct.

More attractive, however, is the enthusiasm of its develop-



ing youth, the earnest effort impelled by heart throbs, although with somewhat less of mature wisdom. Better a few mistakes than the chill of too rigid a system. Yet if ever a subject needed study this does.

If ever there was a call of the weak to the strong, of the needy to the affluent, of the ignorant to the well-informed, this call of the waning nineteenth century is the strongest, most comprehensive, most vital and most important.

Are we to have in our cities a large element of discontent, ignorance and poverty, tending to degradation and all sorts of crime increasing at a fearful rate? Or are we to see an intelligent, sympathetic community rising to the occasion, willingly giving of time and money, not for promiscuous distribution, but for intelligent use in the development of character?

Six millions of citizens during the next ten years may be led to such knowledge and appreciation of life and its aims that, instead of being likened to unstable and perishing substrata, they may become as the very granite and redeem the reputation of our large cities. What a grand opportunity for the scientist to awaken interest which will secure attention and useful instruction; for the student of medicine to teach hygiene and proper care in diet, exercise and physical development. There is room for the historian, the poet, the chemist, photographer and astronomer. There is room for the pastor, the Sunday-school teacher. Especially is there room for the capitalist to seek opportunities to bring by various methods and devices useful entertainment and knowledge before those most needing it. There is room for all who desire to improve others, and there are methods adopted and methods to be devised.

We have, then, in the Friendly Visitor a student of humanity, earnest in relieving actual distress, and in bringing his own broader experience for the upbuilding of character. His helpfulness to the Conference of Visitors is in proportion to his zeal and wisdom, and his help from them is an essential feature. Beyond this he identifies himself, for the acquirement of the best methods and the results of the best experience, with his city, the state, the nation, the world.

What a grand opportunity for the personality of the Friendly Visitor to be reflected in all its kindness, loveliness and strength in enlightening and elevating character. Again, what enlargement, what growth, what ability to lead and encourage are acquired in return.

Miss Moore, by request, read the following extract from a recent novel,\* as typical of certain debased conceptions of the opportunity for charitable work :

The hero says of his work among the poor of Whitechapel, London :

"You'll hardly understand, for you don't know the class—the lowest deep of all—those who can't be dealt with by the societies—poor wretches whom nothing will raise, and who are abandoned as hopeless. They really are so, you know. Neither religion nor political economy can do anything for them, though efforts are made for the children. Poor, sodden, senseless, vicious lumps of misery, with the last spark of soul bred out of them—a sort of animated garbage, given up as a bad job, and only wanted out of the way—from the first they were on my mind more than all the others." Question—"And can you succeed where so many have failed?" "Oh, what I do doesn't involve success or failure. They're only brutes in human shape—hardly human shape, either. But I have a feeling for brutes; I love horses and dogs. I can't bear to see things suffer. So that's all I do; just comfort them in their own way. I don't bother about their souls, because they haven't any. I see their wretched bodies, and that's enough for me. It's something not to let them go out of the world without ever knowing what it is to be physically comfortable. There is one thing in which everybody is alike, I suppose—the want of money. What I could do in the way of filling empty stomachs if I had control of large means! Only in the matter of beer and tobacco, what interest I could get on a few hundred pounds!"

So much for the hero of the novel. The frank immorality of the method here exploited is sufficiently repulsive. But is not all this really less harmful and less culpable than so-called charitable work which sets out with much declaration of high aims, and yet in practical contact with the poor sinks to the same plane of materialism?

\* "The Three Miss Kings," an Australian story, by Ada Cambridge, author of "My Guardian." New York: D. Appleton & Co., 1891.

Dr. Ayres, of Cincinnati, said that he sometimes found ladies peculiarly successful in using the opportunity found among the most degraded class of outcasts through sympathy. The effort was to comfort them in their own way. Bread thus cast upon the waters sometimes comes back not perhaps in material results, but in comfort for outcast souls.

Rev. Dr. Taylor, of Hartford, said that he had been questioned as to his experience in founding a new Charity Organization Society. The work had taken no less than ten years, in consequence of the difficulty of covering the ground without overlapping. At first the work was mainly destructive, consisting in the overthrow of a corrupt municipal ring; this antagonized to some degree the city authorities. There were also "rival" societies, whose work it was, of course, not desirable to duplicate, but whose co-operation it proved difficult to secure. Constructive work should always be begun as early as possible; but the best way of doing it was a difficult question. Should a new body of Friendly Visitors be organized? There were in all committees certain classes who fell out between the lines, however drawn.

It is the business of the Charity Organization Society to see that the case is attended to—it matters little whose Friendly Visitor it is that does it.

Miss Moore, of Buffalo, asked whether, when Dr. Taylor referred a case to a church, the responsibility of the Charity Organization Society was supposed to be at an end.

Dr. Taylor.—Not unless they promise to take entire charge, both as to visiting and relief. Some churches will do that.

Miss Moore.—But you look to see if it is done?

Dr. Taylor.—Somewhat. It depends on the people. We usually ask, after a while, how the family is getting on.

Miss Moore.—I usually find people ready to promise a report of what they do for a family, but I seldom receive the report.

Mrs. Barrows.—Many people have a superficial idea of the duties of the Friendly Visitor. They lose touch with a family whose acquaintance they have made during some temporary trouble. This is poor economy and a waste of opportunity. After losing sight of a family for six months or so, only exceptionally capable visitors can be sent.

Mrs. A. L. d'Arcambal related her experience with a young man, generally considered an incorrigible character, who eventually yielded to persistent efforts, and is now a self-respecting and worthy citizen.

A question was asked as to whether, in case a church offered to take full charge of their own cases, it would be advisable for a Charity Organization Society to accept the proposal.

Miss Smith, of Boston, replied that few churches, whose membership included many poor, made such offers. Where the Charity Organization Society entrusts cases to the charge of the church, however, no report from the church is asked beyond the names of the persons of whom they are taking charge.

Mr. Glenn.—Are the Friendly Visitors of these churches also friendly visitors of the Associated Charities?

Miss Smith.—No. Conferences, however, are held in three churches. The almoner is a separate person. Friendly Visitors do not give relief.

Mr. Birtwell, of Boston, spoke of the need of improving the first opportunity, which arises with some emergency, to secure the confidence of a family. When the difficulty has been straightened out it is harder to obtain their friendship. The Friendly Visitor should be lynx-eyed for opportunities to get near the hearts of the families in his charge.

Mrs. Tilson.—It is difficult to keep up the visitor's interest after the emergency has passed. In the case of the Flower Mission it has been found almost impossible, after the recovery of the sick to whom flowers have been sent, to retain the visitor as a permanent friend of the family. They feel that their mission ends with the particular illness.

Mrs. Barrows, of Boston.—Don't you give your visitors too many families?

Mrs. Tilson.—No, they have only one family to visit apiece.

Mrs. Barrows.—Perhaps they have not had proper training.

Mrs. Tilson.—Most of them do not want to see very much; it hurts their feelings.

Mrs. Barrows.—They have not had much experience.

Mrs. Tilson.—We tell them what they ought to know.

Mrs. Barrows.—In my own experience it was at first desperately hard not to give to the very poor. I did not dare to, because they said I mustn't. But I found that they soon had a great deal more respect for me, though I gave them nothing, than for those who did give. They care more for the spirit than for the gift, just as we do. Children must be cared for particularly. Often the only hope for the family is in keeping the children straight.

Miss Richmond said that many people, wise enough in other respects, seemed to lose their heads when confronted with the poverty they met in friendly visiting. The test was whether the relation of the visitor to the family was healthful and natural or not.

A delegate.—When the visitor gives flowers to the patient and begins acquaintance, only to give it up with convalescence, I should attempt one of two things. Which I should attempt would depend upon my estimate of the visitor. I might induce some one else to take up the case and use the opportunity and develop results, have the work considered in conference meeting, and when the atmosphere is right bring the recusant visitor to a conference meeting to learn the results. Or I might make a direct effort in personal interview to enable the visitor to see the opportunity and the mistake of neglecting it. In one or another way I should try to make sure that the visitor was made very unhappy because of the neglected opportunity.

Mr. Clark said that he was accustomed to visit the various societies at their meetings and endeavor to secure assistance, usually through the influence of two or three with whom he had talked the matter over.

Miss Z. D. Smith.—We often try to give the visitor something else to do beside the special case in his charge which will serve to keep him busy past the crisis or emergency, and thus retain his services.

Dr. Taylor asked how the interest of single men was best secured.

Dr. Shippen, of Baltimore, stated that all the visitors of the District Board with which he was connected were men, but that only families were visited.

Mr. Glenn, of Baltimore.—Friendship, based on equality, is essen-

tial. The trouble is that visitors often go thinking that they are going to do something for charity. But there are *some* points of equality, and the visitor should go with so much interest that he will forget himself enough to let the points of equality between visitor and visited appear. He may be sure that the person he is visiting is fully his equal in many respects. And another thing needed is patience. Don't expect results; you will be disappointed and give it up if you do. Sow the seed and let it take its own time to grow.

It was suggested that young men could often best be helped by encouraging them to visit the Friendly Visitor, under circumstances favoring the securing of their confidence without impairing their self-respect. In one instance a young man has called on the visitor at his office Sunday mornings. In another instance a young man calls at the visitor's house evenings.

Miss Smith.—It is hard to hold them, though I have correspondence with some few. Of our Friendly Visitors, one in nine or ten are men.

Mr. Birtwell.—If a visitor desires to secure and use all possible influences, he should be warned against the natural tendency which he will have to leave behind when he starts out, his own life and his own interests. Take them all with you. All your hopes, your successes, everything, confide in them, as you wish them to confide in you.

The question was asked whether it was advisable to let a family whom one was visiting know that one had other families in his charge.

Miss Smith.—I don't think that ever does any harm. But it does hurt if they feel that the visiting is to a district or block, rather than to the people in it.

The Chair.—Or that the visiting is professional.

Miss Smith.—You should let them feel that you *belong* to them.

HOW CAN I, AS A FRIENDLY VISITOR, BEST APPLY  
EFFORT TO AID IN IMPROVING THE HOME  
AND HOME INFLUENCES?\*

Mr. Charles W. Birtwell opened the discussion, speaking of household games as a means of brightening the homes of the poor. A remarkable ignorance of even the simplest games was found to exist among them. "Home Amusement Groups" were formed, meeting in particular houses; a paid visitor met the children and taught them how to play the games. An evening's entertainment would usually include one "standing up" and one "sitting down" game. The children, having learned the games from the lady visitor, were expected to know how to play them the next time. To certain games they took readily; to others less so.

The "Home Library" plan was then described. A capable boy in some poor family was taken as librarian to draw up a list of ten companions, to meet weekly; the books were placed in the very poorest families. The second set were put in one of the worst houses on one of the worst streets in the city. Of course the libraries were not put exclusively in such places. A set consisted of fifteen books, along with some juvenile periodicals, the whole being placed in a neat case with a glass door and Yale lock. When the set were thoroughly read over, the books were exchanged for others, thus enabling the young readers to obtain the best of juvenile literature. A few friends undertook to do the necessary visiting.

Mr. Birtwell said that there were at that time sixty-six "home libraries" scattered about Boston, with a visitor for nearly every "group." They were in all sections of the city. A strong effort had been made to select the very *best* literature. The books underwent a very rigid examination before being placed in the libraries. The reputation of the authors was not of itself sufficient. The originators of the plan aimed high, and tried to keep the standard up; they did not believe in the "dime novel" as an entering wedge. It was found that there was plenty of available reading that was wholesome and pure, from "Dotty Dimple" up to "Tom Brown at Rugby."

This "home library" plan, Mr. Birtwell added, often becomes the means of reaching the boys' lives and character in other ways.

\* Topic of the fifth session of the Charity Organization Section.



Stamp saving schemes and the like may thus be successfully introduced.

Mr. Birtwell stated that many inquiries had reached him about home libraries, but he desired to round out the Boston experiment first, rather than begin as yet in other cities. He thought that a home library ought not to be a part of a charitable organization, for it would then carry with it a certain humanitarian odium, so to speak. Of course the children wondered where the books came from. They were labeled "Boston Home Library." Either a Children's Aid Society or something like it ought to start the plan.

Mr. Birtwell suggested that if some volunteer visitor in Baltimore or Rochester should go to the public library and ask for a list of fifteen books for two or three months, to be changed at the expiration of that term, he might then start a home library on his own individual responsibility. If several persons, having started on this basis separately, could unite when the time was ripe, a genuine "Free Home Library Association" might thus be founded.

Visitors of the Associated Charities who founded libraries, Mr. Birtwell added, joined the library conferences. Visitors to libraries were not allowed to give.

Mr. Birtwell also mentioned window-gardening as a pleasant and useful amusement for poor children. He said that the Horticultural Society offered prizes for the best-grown plants. Three hundred and fifty children had bought four or five hundred plants for this competition, usually paying about eight cents apiece for the plants.

Miss McBryde read a very interesting paper on the "Relation of the Home to Provident Schemes."

Miss Dickinson, of Denver, spoke on the relation of the kindergarten to the home.

The principles of the kindergarten, she said, were not simply true because Froebel said they were. They were only an embodiment of all home experience. To an overworked mother they were little short of salvation. "At the weekly meetings," Miss Dickinson said, "the mothers meet us. We establish a relation between the home and the kindergarten. The child is the cable between them. These relations are established through the Friendly Visitor."

An effort is made to retain a hold upon the children, and it is hoped the time is not far off when the establishment of industrial

schools will make reformatories unnecessary through the removal of ignorance.

Mrs. Jacobs mentioned excellent work done among the children of the poor by the "Helping Hand" societies of boys and girls.

Miss Young, of New York, said that the kindergarten children were often real missionaries. Even the stolid ones would often go home and repeat all that they had heard. Mothers would often come to inquire about the kindergarten games, etc. One girl would refuse to do anything at home unless "please" was said, because they had said that to her at the kindergarten. Children's books, Miss Young said, were often the best even for adults among the very poor; they were really children in respect to mental development.

Miss Dickinson spoke of the growing success of the free kindergarten baths given on Saturdays.

Miss Richmond read by request the following memorandum of an incident in friendly visiting:

"The joke of it is," said the Friendly Visitor, "I have no musical talent." But this is what happened to her. She was at the "interview desk." A long succession of wretched men and women had come in, each with a want or pain to be told to and shared by the patient woman at the desk. In many languages or fragments of languages, often with tears and sighs, they had told their pitiful stories, until the very air and walls of the room seemed charged with a polyglot wail, and ready to give it out again like a gigantic phonograph. At length a little girl came up for her talk with the lady. "I know you," she said. "Well, that is nice," said the lady, "but I don't know you. How's that?" "Why, you see," said the child, "you used to come to see Mrs. Brown when she was sick so long before she died, and we lived on the same floor, and when you used to sing to Mrs. Brown we used to hear you. When you came in mother would stop working and tell us children to stop playing so we could hear, and I learned part of what you sang so I could sing it." "I'm glad to hear that," said the lady; "won't you sing it for me now?" Then, with a quaint, true little voice, the child sang through a sweet old song of faith and aspiration that has lifted many a tired soul on its wings. "My brothers and sisters learned it, too," she said, "and we can all sing it, all five of us."

Dr. Taylor, of Hartford, said that the home was practically an ignored agency for the elevation of mankind. There was, however, no better vantage ground for reaching the home than the right kind of church. If there was one special mission for the Church, it was to help the homes of the poor. The truest of all sanctuaries was the home. He believed there was such a thing as putting the dining room table to an evangelical use. He spoke of two ladies in New Haven who had established polite social relations with thirty-five young men in the most dangerous period of life with a view to strengthening the characters of their visitors.

Mrs. A. Jacobs, of Denver, said: "I did intend to give way to visitors entirely this year. But I have had a great deal to do with Charity Organization, not only since our society was organized here, but long before. In Denver we are a co-operative body of citizens, composed of thirteen societies, all kinds and creeds working harmoniously together. Our plan of work is different from that of any other city. Therefore, I will have to explain it to you. These thirteen bodies are composed of the relief societies. We place before our citizens every year the needs of these societies, and a sufficient sum of money to carry on this work is subscribed. One collection is taken up at Thanksgiving, when the hearts of the people are tender. Our citizens respond nobly to every call made upon them. In the special work of the Charity Organization Society, of which I have the honor to be the secretary, we have a central office. We have the charities of the cities under control to a great extent. One great trouble in Denver is that there are so many homeless people. The true life is the home life; but there are many, many cases of children coming to us homeless and friendless, and we have to find homes to place these children in. Then there are large numbers of people coming here friendless, miserable, homeless, hopeless, wretched. Very few families will take them in to board. They are not willing to take a helpless, weak consumptive into the family to destroy the harmony of the home life. They are usually too weak to do anything. They all come asking for light work; but we have no light work. Everybody here who has health and strength can get plenty to do, but the weak ones are pushed to the wall. Many times they are taken in for board and clothing; but what does it amount to? They cannot even do the duties of such a life, and they are thrust out; and they come again to our office for relief. We find

them home after home, but it is of no use. What are we to do with the homeless and the friendless with no homes to put them into? We want in Colorado to avoid building any institution until we have the right plan and right methods. We want to avoid the pitfalls of the East. We dare not commence wrong. Consequently, we are waiting until we have sufficient experience and means necessary to the care of the many, many strangers coming in upon us. Many families arrive here with the last dollar gone,—families with father, mother, and little children hoping to pick up gold in the streets. Our real estate men have boomed Colorado so much that people think that we all live happy, grand, brilliant lives. We do our best for them, but how can we do more without means? Money is an essential thing in Charity Organization work, but it must be spent in the right direction. There comes the true core of charity work, the work of the Friendly Visitor. But do you not think it is time that we had institutions to educate the Friendly Visitor? I wish we could have an enthusiasm factory. We have sympathy and enthusiasm which at first is willing to do anything on earth; but, after a little while, such visitors drop down and give up the work. They do not understand it. They have not the bull-dog tenacity to hold on, and I tell you that charity work takes more true patience and perseverance than any other kind of work on the face of the earth. Just to listen, day after day, to the repeated statement of these poor people takes patience. They are so glad to have a friendly ear into which to pour their trials, to have some one smile upon them, to have some one enter the home and give them a little ray of sunshine and joy.

“The spirit of the true Friendly Visitor makes one forget himself or herself, and one enters the home as a brother or sister, not in a spirit as though one were humbling one's self. One should make a man or woman whom he is visiting his equal for the time and hour. That is the spirit in which to enter all homes, whether of poverty or of wealth. Go as a friend. If you do not go in that spirit, your work is a burden. It is truly essential in all this good work that you do it in the highest and truest and noblest spirit. It is only when you are your true self, and not an affected man or woman, when you go in an earnest, simple, pure, manly or womanly spirit that you reach the hearts of those who need your help and care, whether they are rich or poor. Never go in a patronizing spirit. I think of a poor woman who had owned her own home and lost it. Her last request,

when she was dying, was that she might be carried after death to the old home and into the parlor, and rest there over night, because she knew that the voices of the past would echo in that room ; and her request was granted. The body was allowed to lie all night in the old parlor ; and who can say that the spirits of her dear ones were not with her ? Who can say that the spirit of the past was not round about her ? These poor folks are ready to pour into your ears their hopes and highest aspirations. Perhaps you can rouse in them the spirits of the dead past. Perhaps you can give them another chance. I have been told that men going up in balloons, as they ascend into the atmosphere, hear last of all the voices of little children. Is it not natural, then, that the whole spirit of humanity must centre in the child ? The voice of the child rises higher and higher. It appeals to God, and through God to us. We need to cultivate a neighborly spirit. You must rouse in yourself the true spirit of neighborhood charity. You must not say, Who is my neighbor ? for all are your neighbors. As you treat them, so will you be treated. So I appeal to you to draw out of your lives some joy and sunshine, and let it radiate in other homes."

Dr. Ayres asked what could be done by city authorities to keep hallways clear.

Miss Smith replied that the law required the landlord in Boston to keep the house clean, and that the landlord's name had to appear on the door. The houses were regularly inspected by the Board of Health, the worst houses being oftenest visited.

Dr. Ayres.—Are any ladies on the visiting board ?

Miss Smith.—No.

The Chair.—Is there any difficulty in getting obvious abuses attended to ?

Miss Smith.—No, in the main. The worst trouble is where things are irremediable. The Board of Health has lately taken stringent action in such cases. There is a State Board, with detective and inspectional powers, which has two women inspectors whose duty it is to inspect factories and shop buildings.

In answer to a question Miss Smith distinguished between "district visiting" and "friendly visiting." The former term is employed where all the families of a certain class in a given block or

district are put upon the visitors' list. In "friendly visiting" only a very few families are visited by each volunteer. Friendly visiting is individual; district visiting is geographical.

Mr. Birtwell suggested that each Charity Organization Secretary, or some active member of the volunteer force named by him, should make a specialty of collecting games suitable for children. He added that the games familiar to all, but which had not got into the books, were almost of more value than the others.

Mr. E. W. Blake, Jr., said: "While investigating Charity Organization methods, I was shown an office-book kept upon a plan which seems to me of great value. It is called 'Problems, Principles, Methods and Means,' and its object is to assist the Friendly Visitor in practical field work. It contains a list of 'leading' or typical cases, arranged alphabetically according to the nature of the exigency which they represent, so that a visitor who finds himself confronted by any special difficulty may be able to learn, by referring to the Register for an account of the cases cited in the 'P. M.' book, what has actually been done under similar circumstances before.

"That experience of so much value, learned often at such high cost, should be preserved and made accessible to the beginner, is evidently a most desirable result; and in a very few years a book of this sort, judiciously compiled and carefully indexed, would prove an immense aid to effective work in the homes of the poor, and indeed in any part of the field."

The matter of publication was taken up. Remarks were made favoring the publication of the work of the Section in the CHARITIES REVIEW, and on motion of Mr. C. D. Kellogg it was voted that the Chairman and Secretaries be appointed a committee on publication with power.

## CHARITY ORGANIZATION SOCIETY OF THE CITY OF NEW YORK.

AS no copy of this REVIEW has appeared since June, it will be advisable to give a brief account of the summer's work. The Council met every month as usual, and reports from the different standing committees were received. The work of the Society naturally falls off very much during the warm weather, and no incident of any striking interest occurred. The statistics of the summer's work are given on another page.

We were favored with visits from three prominent members of the London Charity Organization Society, who examined our methods with intelligent interest and compared them with those of the London Society.

Two of our very efficient friends and contributors have recently died. Mr. William Smith Brown, one of our largest contributors and most zealous friends, died on the 28th of June at Heidelberg, Germany. The following minute was passed by the Council:

"In the decease of Mr. William Smith Brown, who died June 28th in Heidelberg, Germany, this Society loses an appreciative and earnest friend; one who did much to prepare the way for its creation, and who since its beginning has been one of its most liberal supporters and enthusiastic advocates. His estimate of the Society was the result of careful research into the history of benevolent relief in New York City and the perils and mistakes which it had encountered, and of a thoughtful study of the ways and means to make charity more wise and efficient in its efforts to promote the welfare of the poor."

The other member was Dr. Charles D. Scudder, a young man of singular worth, honored and beloved by his associates, a man whose religious convictions led him into practical work for his fellow-men.

It is with satisfaction that we note that at the Annual Conference of the County Superintendents of the Poor, held from



the 9th to the 11th of August at Utica, the subject of charity organization secured not only a respectful hearing, but awakened a hearty response. It is very important to have the interest of these superintendents, for they can do a great deal towards lessening the evils of out-door relief.

We also note with satisfaction the appointment of Rev. Dr. Chas. R. Henderson, of Detroit, to the Chair of Social Economy in the University of Chicago. Dr. Henderson is a worker in the field of organized charity, and his new position will be a platform from which he can speak effectively to a very large audience upon the principles of our Society.

On the whole, therefore, we think that we have made progress during the summer months.

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#### EDITORIAL NOTES.

WITH this number the CHARITIES REVIEW enters upon its second year. It has its warrant for this step in the reception that was given the numbers of the first year, and in the assistance that it had from the pens of some of our best thinkers and writers. It has promise of the assistance of as able contributors for the coming year, and it asks for the support which their writings deserve for it. The REVIEW should be on the study table of every minister, of every worker in the field of charities, professional or volunteer, of every student of social science; on the desk of every poor-law official; in the hands of every one, in short, interested in the betterment of the condition of the less privileged. "Charities" is here used in its best and broadest sense, and the REVIEW, while discussing methods of relief, gives space always to the works of prevention in which man's love for his brother has expression. This initial number of Volume II., as announced, is devoted exclusively to Charity Organizations and to problems and questions with which those who are in this work are confronted. The papers and discussions are those of specialists, and should have, therefore, great weight and value.

As fitting frontispiece for this Charity Organization number, we are pleased to be able to present the portrait of the Hon. Seth Low, President of Columbia College. Distinguished in the political and educational world, as mayor of the fourth largest city in the country, and as president now of one of the oldest and foremost higher educational institutions of this country, he is yet no less deserving of the praise and respect of his fellow-men in his labors for those in suffering and want. The people of the country remember with gratitude his recent efforts in keeping the plague out of our land, and at the same time providing a comfortable shelter for the cholera-stricken and cholera-threatened emigrants in our harbor. His labors in the field of charity have been of like character and motive. He was one of the founders of the Bureau of Charities of Brooklyn, its president for many years, and one of its most active workers; and he dealt with pauperism as he urged New York City to deal with the cholera. He urged the stoppage of out-door relief by the city of Brooklyn years ago, believing that it was only spreading the disease that it sought to cure, and then he personally with others went about to find out whether suffering ensued to help those in real need. The story is known to all.

It is regretted that we do not have space in this number to speak at length of the work of Mr. Low. Charity Organization would grow more rapidly in public favor advocated by the example of more of such men.

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# REPORT OF THE DEPOSITS OF THE PENNY PROVIDENT FUND.

OCTOBER 1, 1892.

STATIONS	DEPOSITORS.	AMOUNT.
1st District, 150 Nassau st. ....	17	11.70
4th " 23 East 9th st. ....	70	40.63
6th " 1473 Broadway .....	7	6.51
7th " 214 East 42d st. ....	384	39.27
10th " 165 W. 127th st. ....	20	22.82
St. George's, 207 East 16th st. ....	395	175.23
Holy Trinity, 46 East 43d st. ....	63	75.01
Judson Memorial, So. Washington Sq. ....	118	108.19
Working Girls' Prog. Club, 229 E. 19th st. ....	110	232.10
Girls' Endeavor Society, 59 Morton st. ....	70	25.40
Trinity Parish, 211 Fulton st. ....	20	2.77
Church of Reconciliation, 248 E. 31st st. ....	105	124.02
Holy Cross Mission, Ave. C and 4th st. ....	30	18.33
Galilee Mission, 340 East 23d st. ....	700	80.48
United States Savings Bank, 1048 Third ave. ....	3,623	1,511.53
St. Bartholomew's Parish House, 209 E. 42d st. ....	780	405.50
Mrs. J. Follows Tapley, 69 W. 93d st. ....	30	21.76
Cold Spring Harbor, N. Y. ....	10	25.25
Mrs. Fred'k Hoffmann, 40 East 112th st. ....	10	5.00
Thread Needle Club, 79 Second ave. ....	40	24.74
Enterprise Club, 136 East 12th st. ....	35	19.10
Grace Parish, 132 East 14th st. ....	12	17.70
Taylor's Restaurant (St. Denis Hotel), ....	350	125.04
St. Chrysostom's Chapel, 7th ave. and 30th st. ....	40	18.27
Grace Parish Benevolent Soc., 132 E. 14th. ....	40	33.93
St. George's Girls' F'dly Soc., 207 E. 16th st. ....	150	200.90
St. John's Chapel, 34 Varick st. ....	70	157.12
The Steadfast Club, 125 E. 113th st. ....	40	20.47
Good Will Club, 278 President st., Brooklyn. ....	10	4.50
Endeavor Club, Red Hook Point, Brooklyn. ....	105	81.19
Working Girls' Friendly Club, 159 E. 74th st. ....	100	41.46
Riverdale Library Ass'n, Riverdale, N. Y. ....	75	35.92
Unitarian Mission School, 14 Fourth ave. ....	292	441.03
Church of Heavenly Rest, 314 East 46th st. ....	10	4.28
All Souls' Unitarian Ch., 4th ave. and 20th st. ....	50	41.42
Far and Near Club, 40 Gouverneur st. ....	300	251.91
Rivington St. Station, 95 Rivington st. ....	160	124.59
St. Michael's Church, 225 W. 99th st. ....		
Woman's Branch of N. Y. City Mission:		
Broome St. Station, 395 Broome st. ....	96	137.65
Olivet Station, 63 Second st. ....	118	54.62
DeWitt Mem. Station, 240 Rivington st. ....	314	174.50
7th Pres. Ch., 138 Broome st. ....	60	112.19
Second German Baptist Ch., W. 43d st. ....	60	21.97
Brick Ch. Branch School, 224 W. 35th st. ....	101	96.65
Middle Dutch Church, 14 Lafayette Pl. ....	251	256.28
Working Girls' Soc. 38th St., 222 W. 38th st. ....	160	71.92
Emmanuel Church, 307 E. 112th st. ....	281	37.31
Columbia Club, 245 West 55th st. ....	50	84.31
St. Augustine's Chapel, 105 E. Houston st. ....	2,000	568.07
Industrial Soc., 78 Willow ave., Hoboken. ....	80	78.74
East Side Chapel, 404 E. 15th st. ....	161	158.77
1st Ref'd Episc. Ch., Madison ave. and 35th st. ....	100	58.84
St. Ann's Parish Guild, 7 W. 19th st. ....	15	10.00
Manhattan Work. Girls' Soc., 410 E. 57th st. ....	25	36.22
The Ivy Club, 244 W. 26th st. ....	115	101.06
Sunnyside Day Nursery, 51 Prospect pl. ....	20	23.41
Messenger Boys' Reading Room, 330 4th av. ....	30	7.31
Calvary Chapel, 220 E. 24d st. ....	40	27.25
Emma Lazarus Club, 58 St. Mark's pl. ....	12	12.14
Sheltering Arms, 504 W. 129th st. ....	72	108.83
Helping Hand Society, Allegheny, Pa. ....	45	45.60
Pittsburg Newsboys' Home, Pittsb'g, Pa. ....	50	75.00
Mariners' Temple, 1 Henry st. ....	40	10.00
St. Mary's Girls' Friendly Soc'y, Classon and Willoughby aves., Brooklyn	35	17.68

STATIONS.	DEPOSITORS.	AMOUNT.
Stern Bros., 32 West 23d st.	225	237.66
St. Mary's, Lawrence st., Manhattanville.	138	211.57
Ref. Ch. Mott Haven, 3d ave. and 146th st.	25	14.36
St. Michael's Girls' Friendly Society, 180 N. 5th st., B'klyn.	5	3.61
Miss M. R. Samuel, 218 E. 46th st.	50	7.02
St. Clement's School, Henderson, Ky.	25	30.00
Bethlehem Mission, 196 Bleecker st.	20	29.55
Trenton Work. Girls' Soc'y, 112 N. Montgomery st., Trenton, N. J.	20	6.59
Mess. Boys' Station, 113 Fulton st.	5	2.98
Annex Club, 124 Roosevelt st.	35	22.99
H. O'Neill & Co., 329 6th ave.	215	81.43
Ch. of the Holy Communion, 324 6th ave.	151	230.24
Grace Church, The Heights, Brooklyn	120	82.16
Church of the Merciful Saviour, Madison st. near 10th, Louisville, Ky.	45	10.00
Madison Mission, 309 Madison st.	5	1.00
Loyal Temperance Legion, Co. A., Florence, N. J.	60	68.41
The Folds, 92d st. and 8th ave.	40	24.89
United Workers and Woman's Exchange, 49 Pearl st., Hartford, Conn.	75	36.13
Young Women's Hebrew Ass'n, 206 E. B'way	20	6.99
Greenwich, Conn.	157	91.14
Church of the Ascension, 5th ave. and 10th st.	201	171.14
Bethlehem Mutual Improvement Club, 196 Bleecker st.	20	27.95
West Side Savings Bank, 56 Sixth ave.	515	573.88
House of Prayer Mission, 13 State st., Newark, N. J.	150	147.07
St. Mark's Mission, 288 E. 10th st.	240	116.93
Boys' Club, 57 E. 91st st.	10	6.82
Church of Disciples, Christ, 329 W. 56th st.	150	151.30
Charles E. Davis, 79 Jefferson Market	65	62.17
Good Will Club, Hartford, Conn.	160	34.75
St. Andrew's Girls' Friendly Society, 127th street and 5th ave.	20	26.01
Plymouth, 13 and 15 Hicks st., B'klyn.	596	817.15
Industrial School No. 10, 125 Lewis st.	300	57.36
St. Mark's Mission, Philadelphia, Pa.	20	36.57
Coffee-House, N. Y. Bible and Fruit Mission, 416 E. 26th st.	30	8.44
Lodging House, N. Y. Bible and Fruit Mission, 416 E. 26th st.	10	10.00
Industrial School, No. 11, 52d st. and 2d ave.	140	27.56
Inwood, N. Y. City.	10	5.00
Neighborhood Guild, 147 Forsyth st.	200	91.72
Workingman's School, 109 W. 54th st.	85	31.01
Girls' Friendly Soc., Cold Spring, N. Y.	30	29.59
Hudson St. Station, 362-364 Hudson st.	900	286.73
Industrial School No. 1, 352 First ave.	56	6.87
Bethlehem Band, 196 Bleecker st.	25	47.40
West End Working Girls' Society, 159 W. 63d st.	50	51.02
Chapel of Zion and St. Timothy, 418 W. 41st st.	10	5.00
Prospect Hill Club, 113 E. 45th st.	20	34.93
Charity Organiz. Soc'y, Lockport, N. Y.	100	103.63
Chapel of the Messiah, 34th st. and Second ave.	15	6.29
Grace Church, Utica, N. Y.	120	92.63
The Playground, 11th ave. and 50th st.	200	23.27
Young People's Association, 1149 1st ave.	125	82.88
Sweet, Orr & Co., Newburgh, N. Y.	100	205.00
Simpson, Crawford & Simpson, 309 6th ave.	220	235.59
Anchor Club, Jersey City.	5	10.45
Greenwood Lake Mission, Greenwood Lake, N. Y.	25	5.93
Fanny Club, 335 E. 63d st.	33	31.60
Industrial School No. 6, 125 Allen st.	40	24.78
St. Mark's Mission, West Orange, N. J.	10	10.00
West 52d St. Ind. Club, 573 W. 52d st.		1.25
St. Peter's Church, State st., Brooklyn	50	72.98
Le Boutillier Bros., 14 E. 14th st.	107	26.31
St. Clement's Sewing School, 9 University Place	70	15.88
Bedford St. Mission, 619 Alaska st., Phila.	10	2.90
Warburton Chapel Mission, Hartford, Conn.	40	25.00
St. John's Church, Bridgeport, Conn.	10	6.53
Church of the Messiah, Greene and Clermont aves., Brooklyn, N. Y.	105	72.15
White Guards (Boys' Club), Park Ave. Chapel, Brooklyn, N. Y.	53	12.00
DeWitt Chapel, 160 West 29th st.	114	127.49
Calvary M. E. Church, 129th st. and 7th ave.	10	7.15
St. Luke's Girls' Friendly Society, Utica, N. Y.	20	17.40
Calvary Baptist Branch, 68th st. and Western Boulevard.	102	110.92
The Boys' Club, 125 St. Mark's pl.	100	69.93
Madison Sq. Ch. House, 430 Third ave.	15	39.50
Industrial School No. 2, 418 West 41st st.	85	38.75
Lenox Hill Club, 163 E. 70th st.	5	4.00
Free Reformed Sunday School, Grand St., Jersey City, N. J.	245	92.79
Boys' Club, Portland, Me.	22	19.85
Associated Charities, Wilmington, Del.	550	370.34

	DEPOSITORS.	AMOUNT.
Riverside Association, 50 West End ave .....	79	55.61
Emmanuel Sisterhood Mission School, 43d st and Fifth ave .....	40	16.20
Good Will Chapel, 221 East 51st st .....	28	58.59
Allen Memorial, 91 Rivington st .....	106	51.71
Boys' Club, Lake Forest, Ill. ....	20	10.00
Afro-American Penny Savings Bank, Hampton, Va. ....	50	106.44
Boys' Mutual League, Washington ave., and 176th st. ....	20	15.00
Home Library No. 4, 88 Cherry st. ....	20	4.84
Dolphin Jute Mills, Paterson, N. J. ....	91	79.72
Hull-House, Chicago, Ill. ....	99	109.00
St. Paul's, Clinton St., Brooklyn .....	20	17.00
St. Faith's Club, 9 University Place .....	5	2.50
First Pres. Ind. School, Saginaw, Mich. ....	10	16.50
C. O. S., Ithaca, N. Y. ....	50	83.79
Boys' Club, 430 Third Ave .....	5	6.30
Far and Near Club, Rochester, N. Y. ....	10	25.00
Waterbury, Conn. ....	600	263.30
Working Girls' Club of Jersey City, Jersey City, N. J. ....	25	47.70
Bay Ridge Free Library, Bay Ridge, N. Y. ....	75	124.50
St. Paul's M. E. Church, Richard and Sullivan sts., Brooklyn, N. Y.	52	13.58
Albany Boys' Club, 19 North Pearl st., Albany, N. Y. ....	56	25.00
Nyack, N. Y. ....	50	48.00
Girls' Working Club, Portchester, N. Y. ....		5.00
Fort Wayne Relief Union, Fort Wayne, Ind. ....		10.00
South Pres. Chapel, 24th st., between 3d and 4th aves., Brook- lyn, N. Y. ....		2.00
Amount due depositors in 16 closed stations .....		96.73
	22,515	\$14,698.28

### Statistics, May 1st to October 1st.

#### THE DISTRICT COMMITTEES' REPORT.

Cases received and recorded .....	1,273	Times temporary work has been se-	
Placed in Hospitals, Asylums, etc. ....	71	cured .....	314
Placed in charge of Churches or So-		Frauds exposed or suppressed .....	23
cieties .....	116	Investigations for Hospitals, Ch'ches,	
Procured relief for .....	833	etc. ....	634
Secured permanent work for. ....	64	Friendly Visitors on Duty .....	32

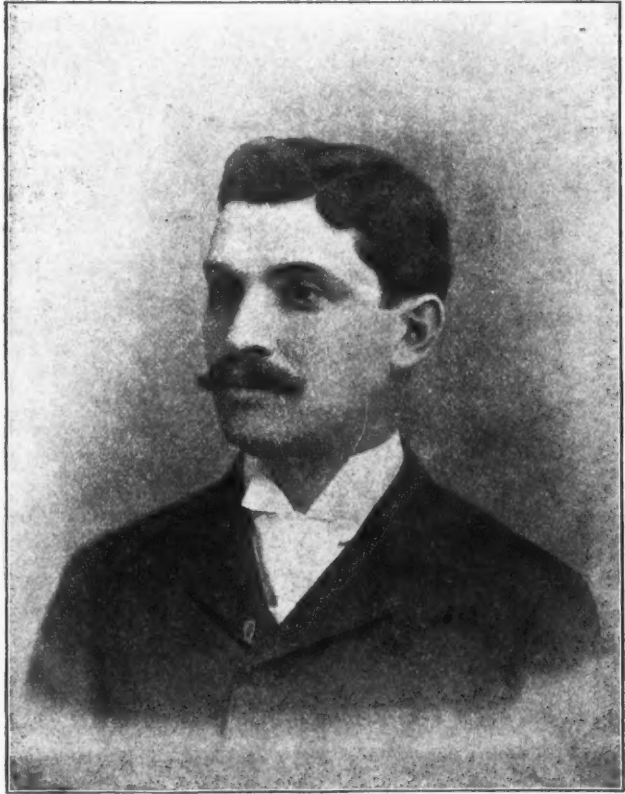
### Street Beggars.

The special officers to assist or suppress street beggars have dealt with 275 cases,

CLASSIFIED AS FOLLOWS:	RESIDING:
101 House-to-house beggars.	148 In cheap lodging-houses.
28 Specially investigated.	60 In their own homes.
141 Side-walk beggars.	30 In station-houses.
5 Tramps.	6 Were non-residents.
THEIR PHYSICAL CONDITION:	INVESTIGATION SHOWED:
201 (or 81 per cent.) able-bodied.	121 Shiftless and idle.
13 Sick and Aged.	126 Dissolute and vicious.
33 Blind or Crippled, but able to help sup- port themselves.	

RESULTS:—108 were warned to cease begging; 124 committed; aggregate number of months, 392.





NATHANIEL S. ROSENAU.